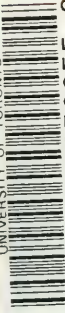


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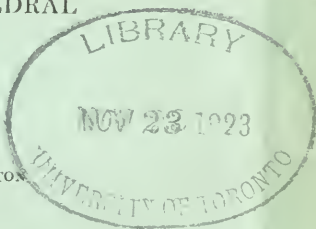
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Richard Rolle de Hampole

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PRINTED IN ENGLAND

AT THE OXFORD UNIVERSITY PRESS

BY FREDERICK HALL

## PREFATORY NOTE

AMONG the texts left unfinished by Dr. Furnivall was the present re-issue of No. 20, Original Series, of the Society's publications.

As regards the prefatory matter of that issue, a revised text of the *Officium de Sancto Ricardo de Hampole*, the main part of the Preface, had not only been printed off, but had been bound up for circulation among the members, though it would appear never to have been sent out. It is now distributed, as a separate *brochure*, with this re-edition of the text and glossary. In view of the obsolete character of the remaining information in the Preface, it has not been deemed advisable to reprint it at this late date. The text, prepared by Dr. Furnivall, had already been printed off; the glossary, which he had left unfinished, has been revised by Dr. Mabel Day, who has also added the Notes.

I. G.

23 November, 1921.



# RICHARD ROLLE DE HAMPOLE.

## I.

[Thornton MS., Lincoln Cathedral Library, leaf 192.]

Of the Vertuȝ of the Haly Name of Ihesu.

Ricardus herimita super versiculo 'Oleum effusum nomen tuum'; in Cantic. [I. 3], &c.

- 4 That es on Inglysce 'Oyle owt-ȝettede es thi name'. The name of Ihesu commys in-to the worlde, and als sone it smellys Oyle out-ȝetted. Oyle, it es takyn, for ay-lastande saluacyone es hopede. Sothely Ihesu es als mekyf to be mene als saueoure or helefull<sup>1</sup>. Thare-fore what<sup>2</sup> menys it, 'Oyle owt-ȝettide es thy nam,' Bot Ihesu es thy name? This name es Oyle owte-ȝettyd, For Ihesu, the Worde of God, has tane<sup>3</sup> manes kynde. Ihesu, thow fulfillis in warke that thow es called<sup>4</sup> in name,
- 12 Sothely sauys [pou] man, þat wham<sup>5</sup> we calle saueoure, Thare-fore Ihesu es thy name. **A! A!** that wondyrfull name! **A!** that delittabyf name! This es the name þat es abowid all names; name althirhegeste, withowtten whilke no<sup>6</sup> man hopes hele.
- 16 <sup>7</sup> This name es in mynd ere heuenly sowne<sup>7</sup>, in my mouthe honyfull swetnes. Whare-fore<sup>8</sup>, na wondire þofe<sup>9</sup> I luf þat name, the whylke<sup>10</sup> gyffes comforth to me in all Angwys. I can noghte pray, I cane noghte hafe mynde, **Bot** sownnande the<sup>11</sup> nam of
- 20 Ihesu. I sauyre noghte Ioye that with Ihesu es noghte mengede. Whare-so<sup>12</sup> I be, **Whare-so** I sytt, **What-so** I doo, the mynd of the sauoyre of the name Ihesu<sup>13</sup> departis noghte fra my mynde. I haf sett my mynde, I haf sett it als takynnyng appone mynd
- <sup>1</sup> Oil poured forth' is, Iesu, thy name.  
<sup>2</sup> By 'poured out' is meant the Incarnation. Iesu is Saviour.  
<sup>3</sup> This is the highest and most blessed of names.  
<sup>4</sup> This name will I ever cherish and love.

The readings in the foot-notes are from a MS. of the Treatise in the Harleian Collection, No. 1022, leaf 62, with initial *qw* for Thornton's *wh*.

<sup>1</sup> helpful. <sup>2</sup> qwat. <sup>3</sup> taken. <sup>4</sup> þat at pou art calld.

<sup>5</sup> Sothly man sauys pou qwam. <sup>6</sup> qwilk na.

<sup>7</sup> his name es swete & Ioyful, gyfand sothfast comforth vnto mans hert, Sothle þo name of Ihesu es in my mynde joyus sang, in myn ere heuenly sounde. <sup>8</sup> qwarfor. <sup>9</sup> If. <sup>10</sup> qwilk. <sup>11</sup> þo. <sup>12</sup> qwar-so, &c.

<sup>13</sup> þo mynd of þo name of Ihesu.

My love to it  
is so strong  
that it causes  
me to faint.

Iesu is the  
source of all  
my Joy.

[†Ll. 192  
back.]

Have mercy  
then upon me  
O Iesu!

Great is the  
power of that  
sweet name.

It gives the  
highest and  
purest Joy.

arme<sup>1</sup>, for Iuf es strange als dede. Als ded slaas all, Swa lufe ouer-comes all. Ay-lastande lufe has ouer-comemynd<sup>2</sup> me, noghte for to sla me, bot for to qwykkyn me. Bot it has wondyde me, For it sulde leche me. It has thurghe-fychede my herte, pat<sup>4</sup> merghlyere it be helyde. And now ouer-comend I fayle. Vn-nethes I lyfe for Joye. Nerehand I dye; For I suffyce<sup>3</sup> noghte in delycouseste swettnes, And ay to be dronkenede. It falles the flesche may noghte of his vertu noghte defaile ay whils þe<sup>4</sup> saule<sup>8</sup> in swylk Ioyes is raunste for to Ioye. Bot when vn-to me swylke Ioye, bot for Ihesu? The namē of Ihesu has taughte me † for to synge, and has lyghtenede my mynde with the hete of vn-made lyghte. Thare-fore I syghe, and crye ‘Wha<sup>5</sup> schewe<sup>12</sup> to<sup>6</sup> þe lufede Ihesu, þat I langwys for lufe?’ My flesche has faylede, and my herte meltes<sup>7</sup> in lufe, zarenande Ihesu. All þe herte festenede in þe zernynge of Ihesu es turned in-to þe fyre of lufe; & with þe swettnes of þe Godhede fullyly es it fillide. Thare-fore, A gude Ihesu, hafe mercy of þis wreche! schewe þe to þis<sup>8</sup> languessande! be þou leche vn-to þis woundyde! If þou come, I am hale, I fele me noghte seke, bot langwyssande for þi lufe; late my saule takande, sekande þe, Ihesu, whaym<sup>9</sup> it lufes, with<sup>20</sup> whas<sup>9</sup> lufe it es takynd, whaym<sup>9</sup> anely it couaytes. Sothely þe mynd towchede with þe soueraynge swettnes, and es for to waxe hate in the lufe of þe makare, qwhylyt enforthis<sup>10</sup> for to halde besyly in it the swetteste name of Ihesu. Sothely fra thythen<sup>24</sup> Iuryses<sup>11</sup> a gret lufe; and what thyng þat it trewely towches, it rauesche<sup>12</sup> it vtterly to it. It inlawmes þe affeeyone, it byndis þe thoghte, 3a, & all þe name<sup>13</sup> it drawes to þe serues<sup>14</sup> of it. Sothely, Ihesu, desederabill es thi name, lufabyll and comfort-abyll. Nane swa swete Ioye may be consaveuede. Nane swa swete sange may be herde. Nane swa swete & delytabyll solace

<sup>1</sup> I haue set it as a takenynge opon my hert. als takenynge apon myn Arme.

<sup>2</sup> ouercomen.

<sup>3</sup> I suffice noghte in þis febul flesche for to bere so flowand swettnes of so mykel a mageste, þer skrythes in-to my mynde delyciost swettnes.

<sup>4</sup> qwylis þo. <sup>5</sup> swa. <sup>6</sup> vnto. <sup>7</sup> has meltyd. <sup>8</sup> þo. <sup>9</sup> qwan, qwas.

<sup>10</sup> enforees. <sup>11</sup> ryses. <sup>12</sup> raunshes. <sup>13</sup> man. <sup>14</sup> seruys.

<sup>15</sup> nane so delitabul solace may be had in mynde.

may be hade in mynde. Thare-fore, what-so-euer þou bee þat  
 redies the for to lufe Gode, if þou wilt nowthire be dyssayuede ne  
 dyssayue, if þou wilt be wysse and noghte vnwysse, if þou will  
 4 stande & noghte fail, haue in mynde besely for to halde þe  
 name of Ihesu in þi mynde; and þane thynd Enemy sail fail and  
 þou sail stande, Thyne Enemye sail be made wayke, þou sail be  
 made strange. And if þou wilt lelely doo this<sup>1</sup>, ferre fra drede<sup>2</sup>,  
 8 þou sail be glorius and lowuabyl<sup>3</sup> ouercommere. Seke þer-fore  
 the name of Ihesu, and halde it, and for-gette it noghte. Sothely  
 na thynges slokynns sa feil flawmes, dystroyes it<sup>4</sup> thoghtes, puttes  
 owte venemous affeccyons, dos a-waye coryous & vayne Ocupa-  
 12 cyons fra vs. This<sup>5</sup> name Ihesu, lelely haldyn in mynde, drawes  
 by þe rote vyces, settys vertus, Inlawes<sup>6</sup> charytee, In-þettis<sup>7</sup>  
 sauoure of heuenely thynges, wastys discorde, reformes pese,  
 Gyffes Inlastande ryste, Dose awaye greuesnes of fleshely desyris,  
 16 turnes all Erthely thynges to noye, fyllys þe luffande of gastely  
 Ioye. So þat wele it may be saide, '*Et gloriabuntur\* Omnes qui  
 deliquit nomen tuum, quoniam tu benedices Iusto*,' That es,  
 'All sail Ioye, þat lufes þi name, for þou sail blysse<sup>8</sup> þe ryghtwyse.'  
 20 Thare-fore þe ryghtwyse has dysseruode to be blyssede, if þe  
 name of Ihesu trewly he hase luffede; And þare-fore es<sup>9</sup> cald  
 ryghtwyse, For he Enforssede hym trewly to lufe Ihesu. Whare-  
 fore, what<sup>10</sup> may de-faile vn-to hym þat couaytes vn-cessandy for  
 24 to lufe þe name of Ihesu? Sothely he lufes, and he ȝarnes for to  
 lufe, For we haue knaweñ þat þe lufe of Gode standis in swylke  
 manere þat, In als mekyll als we may<sup>11</sup> lufe, þe mare vs langes for  
 to lufe. For-why<sup>12</sup> it es saide '*Qui edunt me adhuc esurient*<sup>13</sup>, et  
 28 *qui bibunt me adhuc sciciunt*<sup>14</sup>?' þat es to say, 'that<sup>15</sup> ettyes me,  
 ȝitt hungres thaym; and þay þat drynkes þe, ȝitt thristis  
 thaym<sup>16</sup>.' Thare-fore, beit-selfe, delitabil & couaytabill es þe name  
 of Ihesu, and þe lufe of it. Thare-fore Ioy sail noghte faile<sup>17</sup> vn-to

Therefore  
 whoever  
 would serve  
 God should  
 ever have it  
 in mind.

How infi-  
 nitely great  
 are its  
 powers.

[\*MS. *gloria-  
 bitur*.]  
 [Latin in red.]

All shall  
 have joy that  
 love that  
 name.

The more one  
 loves the  
 more one  
 desires to  
 love.

[Latin in red  
 letters.]

[† Leaf 193.]

<sup>1</sup> do lele þis.    <sup>2</sup> synne.    <sup>3</sup> alowabul.    <sup>4</sup> alle ille.    <sup>5</sup> Also this.

<sup>6</sup> insawes.    <sup>7</sup> ȝettes.    <sup>8</sup> MS. *repeats* 'þe name for þou sail blysse.'

<sup>9</sup> eshe.    <sup>10</sup> þerfor qwat.    <sup>11</sup> mare.    <sup>12</sup> for qwy.    <sup>13</sup> esuriunt.

<sup>14</sup> sciciunt. And *huc* is added in margin of Thn. MS., and the Latin  
 verse is repeated at the foot, with 'in Euangelio' added.

<sup>15</sup> þei þat.    <sup>16</sup> thrist þei.    <sup>17</sup> want.

Angels desire  
to look into  
the virtues of  
this name.

This is infi-  
nite joy.

He that loves  
not cannot  
have joy.

His name  
must be our  
delight in  
this life.

The way to  
find Jesus is

**Exemplum,**  
**Exempla &**  
**cetera.**

in poverty  
and penance.

hym þat couaytes besyly for to lufe hym in whaym Angells  
þernys for to be-halde. Angells euer sesc, & euer þay þerne for  
to see; and swa are þay fild, þat<sup>1</sup> þaire fyllinge duse noghte  
awaye þaire desyre,<sup>2</sup> and so þayre desyre duse<sup>2</sup> noghte awaye 4  
þaire fyllinge. This es full Ioye, This es Endles<sup>3</sup> Ioye, This es  
glorious Ioye, þe whylke þe fylde vses<sup>4</sup> lastandly with-owtten  
noye; & if we vse<sup>5</sup> it, we saff be fyllyde euer withowtten  
lessyng. Thare-fore, Ihesu, all saff Ioye þat lufes thi name. 8  
Sothely þay saff Ioye now, be in-þettyng of grace, and in tym  
to come be syghte of Ioye, and thare-fore þay saff Ioye<sup>6</sup>, For why  
Ioy comes of lufe<sup>6</sup>. Thare-fore, he þat lufes noghte, he saff euer  
mare be with-owtten Ioye. Thare-fore many wrechis of þe 12  
worlde, trowande þan to Ioye with Criste, saff sorowe with-  
owtten ende. **And why**<sup>7</sup>? For thay lufede noghte þe name  
of Ihesu. <sup>8</sup> **What** so þe doo, if þe gyfe all þat þe hafe vn-to þe  
nedy, bot þe lufe þe name of Ihesu<sup>8</sup>, þe trauelle in vayne. All 16  
anely þay may Ioye in Ihesu þat lufes hym in þis lyfe; and thay  
þat files<sup>9</sup> þan with vices & venemous delittes, Na drede þat ne<sup>10</sup>  
þay ere putt owte of Ioye. Also with all<sup>11</sup> þat þe name of Ihesu  
es helefull, fruytfull & glorious. Þare-fore wha<sup>12</sup> saff haue hele 20  
þat lufes it noghte, or wha<sup>13</sup> saff bere þe frwyte be-fore Criste þat  
has noghte the floure; and Ioye saff he noghte see That, Ioyeande  
luffede noghte þe name of Ihesu. The wykkyde saff be don  
a-waye, þat he see noghte þe Ioye of God. Sothely þe ryghtwyse 24  
sekys þe Ioye and þe lufe, and þay<sup>14</sup> fynd it in Ihesu, whayn<sup>15</sup> þay  
luffed. I þede abowte þe couaytse<sup>16</sup> of reches, and I fande  
noghte Ihesu. I rane [þe<sup>17</sup>] the wanntonnes of flesche, and I fand  
noghte Ihesu. I satt in companyes of worldly myrthe, and I 28  
fand noghte Ihesu. In all thire I soghte Ihesu, bot I fand hym  
noghte, For he lett me wyete by his grace þat he ne es funden  
in þe lande of softly lyfande. Thare-fore I turnede by anothire  
waye, and I rane a-bowte þe pouerte, and I fande Ihesu, pure 32

<sup>1</sup> of. <sup>2</sup> þat þeir desire do. <sup>3</sup> endyng. <sup>4</sup> qwilke þe fylde vyssibil Ioyes.

<sup>5</sup> vise. <sup>6</sup> for þei luf þi name. Sothly warū þei lufd þei myghte not

Ioy: & þei þat lufs mare sal Ioy: for qwi Ioy cummes of luf. <sup>7</sup> & þat.

<sup>8-9</sup> þei. <sup>9</sup> fylles. <sup>10</sup> þat þei are. <sup>11</sup> witte alle. <sup>12</sup> qwo. <sup>13</sup> qwa.

<sup>11</sup> may. <sup>15</sup> qwam. <sup>16</sup> about couaytys. <sup>17</sup> ran be þo wantones. <sup>18</sup> pore.



- borne in þe worlde, laid in a crybe and lappid in clathis. I ȝode  
by sufferynge of werynes<sup>1</sup>, and I fand Ihesu wery in þe way, tur-  
ment *with* hu[n]gyre<sup>2</sup>, thriste & calde, fild *with* repreues & blames.
- 4 I satt by myñ ane, Fleande þe vanytes of þe worlde, and I fand  
Ihesu in deserte, fastande in þe monte, anely prayande. I rañ  
by þe payne of<sup>3</sup> penaunce, and I fand Ihesu bownden, scourgede,  
Gyffen galle to drynke, naylede to þe Crosse, lyngande in þe  
8 Crosse and dyeand in þe Crosse. Tharefore Ihesu es noghte  
funden in reches, bot in pouerte; noghte in delytes, bot in  
penance; noghte in wanton loyeynge, bot in bytter gretynge<sup>4</sup>;  
noghte emange many, bot in anelynes<sup>5</sup>. Sothely ane euyl<sup>6</sup> mane  
12 fyndis noghte Ihesu, for, þare he es, he sekis hym noghte. He  
enforces hym to seke Ihesu in þe Ioy of þe worlde, whare<sup>7</sup> neuer  
he sail be funden. Sothely tharefore þe nam of Ihesu es hele-  
ful<sup>8</sup>, & nedys by-houys be lufed of all couaytaunde saluacyone.
- 16 He couaytes wele hyst saluacyone þat kepis besyly in hym þe  
name of Ihesu. Sothely I haue na wondyr if þe<sup>9</sup> temptid sail þat  
puttes noghte þe name of Ihesu in lastande mynde. Sekerly may  
he or scho chese<sup>10</sup> to lyfe anely, þat has chosen þe name of Ihesu to  
20 thaire<sup>11</sup> specyalle, For thare may na<sup>12</sup> wykked spyritte noye, þare  
Ihesu es mekyll in mynde or is neuennyd<sup>13</sup> in mouthe<sup>14</sup>, &c. Explicit.

I fled the  
world's vani-  
ties, and  
found Jesus  
in the desert.

The wicked  
cannot find  
him nor  
know him.

All that de-  
sire salvation  
must love  
His name.

*Nota hunc  
istum passum.*  
[† Lf. 193 bk.]

## [II. A Tale of Hampole's Temptation.]

## Narracio.

A tale þat Richerde hermet<sup>15</sup> [made].

- 24 **W**hen<sup>16</sup> I had taken my singulere purpos, & lefte þe seculere  
habyte, and I be-gane mare to serue God þan mañ, it  
felle one a nyghte, als I lay in my ryste, in þe begyn-  
nyng of my conuersyone, þare appered to me a full faire  
28 ȝonge womane, þe whilke I had sene<sup>17</sup> be-fore, & þe whilke<sup>18</sup> luffed

Richard Her-  
mit, in the be-  
ginning of his  
hermit's life, is  
tempted by  
an apparition  
of a fair young  
woman.

<sup>1</sup> sharpnesse. <sup>2</sup> hungur. <sup>3</sup> &. <sup>4</sup> bot gretynge. <sup>5</sup> in alones.

<sup>6</sup> itt. <sup>7</sup> qware. <sup>8</sup> helpful. <sup>9</sup> he. <sup>10</sup> he chese. <sup>11</sup> hys.

<sup>12</sup> ne. <sup>13</sup> neuend. <sup>14</sup> þer for it is to hald in my bysele þo name of ihesu.

<sup>15</sup> In the Life of the Hermit (printed in Preface) it is said that this nar-  
ration was found after his death—'in uno libello de suis operibus compilato.'  
In the Harleian MS. it is written as one with the foregoing, and without  
title. <sup>16</sup> Qwen. <sup>17</sup> qwilke I had lufd. <sup>18</sup> & sche.

## III. A Story of one to whom Schrift did not avail.

He discovers that it is the fiend, and vanquishes him by prayer, and the Sign of the Cross.

This leads him to love Jesu more ardently.

me noght lytill<sup>1</sup> in gude lufe. And when<sup>2</sup> I had be-haldyð hyre, and I was wondyrde why<sup>3</sup> scho com swa on nyghte in þe wyldyrnes, Sodanly, withowttyð any mare speche, scho laid hire be-syde me. And when<sup>2</sup> þat I felyd hir thare, I dred þat scho<sup>4</sup> sulde drawe me to lueff, and said þat I wald ryse<sup>4</sup> & blyse vs in þe name of þe Haly Trynytee. And scho strenyde me so staiff-worthely þat I had no mouthe to speke, ne no hande to styrrre; and when<sup>2</sup> I sawe þat, I perceyuede wele þare was<sup>5</sup> na womane,<sup>8</sup> bot þe deueff in schappe of womað. Thare-fore I turnede me to Gode<sup>5</sup>, & with my mynde I said, 'A, Ihesu, how precyous es thi blude!' makand þe crosse with my fyngere in my breste: and alls faste scho wexe wayke, & sodanly all was awaye. And<sup>12</sup> I thankked Gode þat delyuerd me; & sothely, fra þat tynd furthe, I forced me for to luf Ihesu, and ay þe mare I profette in þe luf of Ihesu, þe<sup>6</sup> swetter I fand it, & to þis daye<sup>7</sup> it went noghte<sup>8</sup> fra my mynde. Thare-fore, blysside be þe nam of Ihesu<sup>16</sup> in the worlde of worldes! Amen<sup>9</sup>—Amen—Amen!

Ihesu þe sone of þe glorious virgyne,

Now Lord haue mercy one all thyne!—Amen! Amen!—

Pur charite—Amen.

20

[Follow, 1. 'A [Latin] prayere þat þe same Richerd hermet made, þt es beried at Hampulle,'—*Deus noster refugium, O creator noster, &c.*; 2. 'Ympnus quem composuit sanctus Ambrosyus, & est valde bonus,'—Ihesu,<sup>24</sup> *nostra redempcio, amor & desiderium, &c.*; Then, on leaf 194,]

## III.

## De in-perfecta contricione.

[On ff. 194.]

**R**ycharde hermyte reherces a dredfull tale of vn-perfitte contrecyone þat a haly mane Cesarius tellys in Ensampl. 28 He says þat—

The story of the wicked Canon of Paris who made imper-

A 3onge mane, a chanone at Parys, vn-chastely and delyceously lyfande, and full of many synnys, laye seke to þe dedo. He schrafe hym of his gret synnys, he hyghte to amende hym, He<sup>32</sup> rescheyuede þe sacrament of þe Autire, and Anoynte hym, and

<sup>1</sup> a litel.      <sup>2</sup> qwen.      <sup>3</sup> I wondred qwy.      <sup>4</sup> ryse vp.

<sup>5</sup> no woman þerfor I turned me to god.      <sup>6</sup> þe omitted.

<sup>7</sup> & fra þat day.      <sup>8</sup> neucre.      <sup>9</sup> The rest omitted.

swa he dyede. Tilt his grauyngc it semyde als þe ayere gafe  
*seruese.* Eftyr a faa dayes, he apperyde tilt ane þat was famy- fect shrift  
and was  
damned.  
 liare tilt hym in hys lyfe, and sayde þat he was dampnede, for þis  
 4 Enchesone: 'þose I ware,' *quod* he, 'schreuen, & hyghte to  
 doo penance, Me wauntede verray contrycyone, wythowtten þe  
 whilke, all othere thynges awayles noghte. For-þy, if I  
 hyghte to lese my foly, my concyens sayde þat, if I lefede tham,  
 8 3et walde I hafe delyte in myn alde lyfe. And tilt þat my  
 herte heldede mare, and bowghede, Thane to restreyne me  
 fra all thoghtes þat I knewe agaynes Goddes wil. And for-þy  
 I had na stabyll *purpos* in gude, na *perfit*e contrycyone, Where-  
 12 fore sentence of dampnacyone Felle one me & wente agaynes mee.'

## IV.

A<sup>ll</sup>-swa he reherces a-nothyre tale of verraye contre-  
 cyone, þat þe same clerke † *Cesarius* says. He tellys [*MS. clreke.*]  
 þat—

16 A scolere at Pares had done many full synnys, þe whylke he  
 hade schame to schryfe hym of. At þe last, gret sorowe of  
 herte ouercome his schame; and wheñ he was redy to schryfe  
 hym tilt þe priore of þe Abbay of Saynte Victor, swa mekil con-  
 20 tricyone was in his herte, Syghyngc in his breste, Sobbyngc  
 in his throtte, þat he moghte noghte bryngc a worde furthe.  
 Thane the priore said tilt hym, 'Gaa and wrytte thy synnes.'  
 He dyd swa, and come a-gayne to þe pryoure, and gafe hym  
 24 þat he hadde wretyn, For 3itt he myghte noghte schryfe hym  
 with mouthe. The prioure saghe the synnys swa grette þat,  
 thurghe lene of þe scolere, he schewede theyñ to þe Abbote, to  
 hafe conceyle. The Abbote tuke þat byñ þat þay warre  
 28 wretyn In, and lukede thare-one. He fandc na thyngc wretyn,  
 and sayd to þe prioure, 'What may here be redde, þare noghte  
 es wretyn?' That saghe þe pryour, & wondyrde gretly, & saide  
 'Wyet 3e þat his synns here warre wretyn, & I redde thayñ;  
 32 Bot now I see þat God has sene hys contrycyone, & forgyfes  
 hym all his synnes.' þis þe Abbot & þe prioure tolde þc scolere,  
 and he with gret Ioye thanked God.

The story of  
the scholar of  
Paris whose  
great sins

were blotted  
out from the  
paper on  
which they  
were written.

## V.

[On lf. 194.]

**Moralia Richardi heremite de natura apīs, unde qualis apīs argumentosa. ¶ Apīs.**

The three  
qualities of  
the bee—  
(1) She is  
[† Lf. 194 bk.]  
never idle.  
(2) She  
weights her-  
self by carry-  
ing earth  
when she  
flies.  
(3) She keeps  
her wings  
clean and  
bright.  
Thus right-  
eous men are  
never idle.

And hold  
themselves  
vile and low  
and so avoid  
pride.  
And keep the  
wings of their  
souls clean by  
charity.  
As the bees  
fight against  
those who  
would rob  
their honey,  
so should we  
against devils.  
Earthly  
friends often  
an impedi-  
ment to the  
divine life.

As some birds  
Aristotill  
fly well and  
some badly, so  
is it with men  
in the service  
of God.

**T**he bee has thre kyndis. Ane es, þat scho es neuer ydiſſ,  
and scho es noghte with thaym þat wiſſ noghte wyrke, 4  
Bot caſtys †thaym owte, and puttes thaym awaye.  
A-nothire es, þat when scho flyes, scho takes erthe in hyr fette  
þat scho be noghte lyghtly ouer-heghede in the ayere of wynde.  
The thyrde es, þat scho kepes elene and bryghte hire wingez. 8  
Thus ryghtwyse men þat luſes God are never in ydyllnes, For  
owthire pay ere in trauayle, prayand, or thynkande, or redande,  
or othere gude doande, or *with* takand ydiſſ meñ, and ſchewand  
thaym worthy to be put fra þe ryste of heuen, For thay wiſſ 12  
noghte trauayle. Here pay take erthe, þat es, pay halde þam  
ſelfe vile & erthely, that thay be noghte blawen *with* þe wynde  
of vanyte and of pryde. Thay kepe thaire wynges elene, that  
es, þe twa commandementes of charyte pay fulfiſſ in gud 16  
coneyens, and thay haſe othyre vertus vnblendyde *with* þe  
fylthe of syñ and vnclene luſte. **Aristotill** ſais þat þe bees are  
ſeghtande agaynes hym þat wiſſ drawe þaire hony fra thaym;  
Swa ſulde we do agaynes deuells þat afforces thanñ to reue fra 20  
vs þe hony of poure lyfe & of grace. For many are þat neuer  
kane halde þe ordyre of luſe yneſche þaire frendys sybbe or  
Fremmede, Bot outhire pay luſe þaym ouer mekiſſ, or thay luſe  
þam ouer lyttiſſ, ſettand thaire thoghte vnryghtwyſely on 24  
thaym, or pay luſe thaym ouer lyttiſſ, yf pay doo noghte all as  
þey wolde tiſſ þam. Swylke kane noghte fyghte for thaire hony,  
For-thy þe deuelle turnes it to wormes, and makes þeire ſaules  
oſte sythes full bitter in angwys and tene, and beſynes of vayne 28  
thoghtes, & oper wrechidnes, For thay are ſo heuy in erthely  
freuchype þat pay may noghte flee in-tiſſ þe luſe of Iheſu Criſte,  
in þe wylke pay moghte wele for-gaa þe luſe of all creaturs  
lyfande in erthe. Where-fore, accordandly, **Aryſtotill** ſais þat 32  
ſome fowheles are of gude flyghyng, þat paſſes fra a land to  
a-nothire; Some are of ill flyghyng, for heuynes of body and

for paire neste es noghte ferre fra þe erthe. Thus es it of  
 thaym þat turnes þam to Godes seruys,—Some are of gude  
 flyeghynges, for thay flye fra .erthe to heuen, and rystes thaym  
 4 thare in thoghte, and are fedde in delite of Goddes lufe, and  
 has thoghte of na lufe of þe worlde. Some are þat kan noghte  
 flyghe fra þis lande, bot in þe waye late theyre herte ryste, and  
 delyttes þaym in sere lufes of men and women, als þay come &  
 8 gaa, nowe ane & nowe a-nothire. And in Ihesu Criste þay kan  
 fynde na swettnes; Or if þay any tym fele oghte, it es swa lyttill  
 and swa schorte, for othire thoghtes þat are in thaym, þat  
 it brynges thaym till na stabylnes. Or þay are lyke till a fowle  
 12 þat es callede ‘strucyo’ or storke, þat has wenges, and it may  
 noghte flye, for charge of body. Swa þay haue vnderstandynges,  
 and fastes and wakes, and semes haly to mens syghte; bot thay  
 may noghte flye to lufe and contemplacyone of God, þay are so  
 16 charged wyth othire affececions and othire vanytes. **Explicit.**

Some can find  
 no sweetness  
 in Jesus  
 Christ.

They are like  
 the Stork that  
 cannot fly for  
 heaviness.

## VI

**De vita cuiusdam puelle incluse proptter Amorem Christi.** [On ff. 194 bk.]

**A**lswa Heraclides þe clerke telles þat a maydein forsuke  
 þir Cete, and satte in a sepulchre, and tuke hir mete  
 20 at a lyttill hole, ten ȝere. Scho saghe neuer man ne womaun,  
 ne þay hir face, Bot stode at a hole, and talde why scho was  
 enclosede, And said þat “a ȝonge man was tempede of my  
 fairehede; For-þy me warre leuere be, als lange als I lyfe,  
 24 in þis sepulchre, þan any sawle þat es made til þe lyknes of  
 Gode, suld perichse by cause of me.” And whein men askede hire:  
 how scho myghte swa lyffe, scho said, “fra the begynnynge  
 of the day I gyfe me till praynge till forthe dayes; Thane  
 28 I wyrke with handes some thyng; and alswa I wyrke in  
 thoghtes, by patryarkes, prophetes, appostilles, Martyrs and  
 confessours, and by-haldes paire Ioye. And aftyward I take  
 my mete. Whein euin commys, with gret Ioye I lose my  
 32 lorde. The ende of my lyfe I habyde in gude hope and thole-  
 modnes”: & loo, swa perfytly a womaun lyfede! Richard  
 herymyte reherces þis tale in Ensampill.

A maiden  
 shut herself  
 [† Lf. 195.]  
 in a sepulchre  
 to prevent a  
 man sinning  
 by loving her.

She spent her  
 days in prayer,  
 in thoughts of  
 martyrs, &c.,

and awaited  
 death in hope.



[Follow, two short Latin pieces; 1. *Richardus heremyta—Meliora sunt verbera tua vino, &c.* 2. *Item, inferius idem Richardus,—O quam delectabile gaudium et delicatum solacium amare Dei filium, &c.*; then, on leaf 195 back,]

## VII.

[† Lf. 195 bk.] † **A notabiil Tretys off the ten Comandementys, Drawen by Richerde, the hermyte off Hampull.**

¶ I.  
The first Com-  
mandment.

Forbids  
witchcraft,  
sorcery, di-  
vining, and  
astrology.

Men may  
reverence  
holy crosses  
and images.

¶ ij.  
The second  
Command-  
ment (third  
in Decalogue).  
Forbids vain  
and wicked  
oaths.

**T**he fyrste comandement es ‘Thy Lorde God þou shalt loue,  
and til Hym anely þou shalt serue.’ In this comandement 8  
es forboden all mawmetryse, all wychecrafte and charem-  
ynge, the wylke may do na remedy till any seknes of man,  
womañ, or beste, For þay erre þe snarrys of þe deuelle, by þe  
whilke he afforces hym to dyssayue mankynde. Alsua in þis 12  
commandemente es forbodeñ to gyffe trouthe till socerye or till  
dyuynyngez by sternys, or by dremys, or by any swylke thynges.  
Astronomyenes by-haldes þe daye and þe houre, and þe poynte  
þat man es borne In, and vndyr whylke syngne he es borne, 16  
and þe poynte þat he begynnes to be In; and by þire syngnes  
and oper, þay saye þat þay say that shalt be-shalt þe man afty-  
warde; Bot theyre errowre es reproffede of haly doctours. Haly  
crosses meñ shalt lowte, For thay are in syngne of Cryste 20  
crucyfiede. To ymages es þe louynge þat es till thayñ of  
whaym paire arc þe ymage3, For þat Entent anely paire arc for  
to lowte.

The tothire comandement es ‘þou shalt noghte take þe name 24  
of God in vayne.’ Here is forbodeñ athe *wilk*-owtten chesoñ.  
He þat neuenes God & sweris fals, dispys[s] God. In thre maners  
mane may syñ in swerynge; That es, if he swere agayne  
his conceyence, or if he swere be Cryste wondes or blude, 28  
That es euermare gret syñ, þofe it be sothe þat he sweris,  
For it sounes in irreu[er]ence of Ihesu Cryste. Also if he comñ  
agaynes his athe, noght fulfilland þat he has sworne. The nam

of Gode es takyñ in vayne one many maners : with herte, with mouthe, with werke. With herte, takes false crystyñ meñ it in vayne, þat rescheyues þe sacrement with-owtteñ grace in sawle.

The name of God taken in vain in many manners.

- 4 With mouthe es it tane in vayne, with all athes brekyng, of new prechyng þat es vanyte and vndevocone; prayere, when we honour God with oure lyppys, and oure hertys erre ferre fra Hym. With werke, ypocrittes takes Goddes nam in vayne, For they 8 feyne gud dede with-owtteñ, and þey erre with-owtteñ charyte and vertue and force of sawle to stand agayne all iñ styrrynges.

New preaching, formal prayer, and hypocrisy.

- The thirde commandement es 'Vmbethynke the þat thow halowe pi halydaye.' This commandement may be takyñ in thre 12 maneres. Firste generally, þat we sesse of all vyces þat lettys deuocione to God in prayenge and thynkyng. The thyrd<sup>1</sup> es specyall, als in contemplaytyfe meñ þat departis payñ fra all werldly thynges, swa þat þey hally gyfe payñ til God. The 16 fyrste manere es nedfull vs to do; The tothire we awe to do; The thirde es perfeccione. For-thi, one þe halydaye, men awe, als God byddys, to lese all syn, and do na werke þat lettis thayñ to gyffe þaire herte to Godd, thatt pay halowe þe daye 20 in ryst, and deuocione, and dedys of charyte.

¶ iii.  
The third (fourth) Commandment. Its general meaning. Special meaning for contemplative men.

- The ferthe comandement es 'Honoure thy fadyre and pi modyre.' That es, in twa thynges, þat es, bodyly and gastely. Bodyly, in sustenance, þat pay be helpede and sustaynede in þaire 24 elde, and when pay are vnnygthty of payñ selfe. Gastely, in reuerence and bouxomnes, þat pay say to þañ na wordes of myssawe, ne vnhoneste, ne of displesance, vnauysedly, Bot serue þañ mekely, and gladly and lawlyly, þat pay may wyñ þat 28 Godde hyghte to swylke barnes þat es laude of lyghte. And if pay be dede, thaym awe to helpe þaire sawles with almous dedes and prayers.

¶ iiij.  
The fourth (fifth) Commandment. Duty to parents bodily and ghostly.

- The fifte commandement † es, þat 'thow slaa na mañ, nowthire 32 with assente, ne with werke, ne with worde or fauour.' And also here es forbodeñ vn-ryghtewyse hurtyng of any persoun. Thay are slaers gastely, þat wiñ noghte feede þe pouer in nede, and þat defames men, and þat confoundes Innocentys.

If they are dead their souls must be helped by alms-deeds.

¶ v.  
[† Lf. 196.]  
The fifth (sixth) Commandment.

Spiritual murderers.

<sup>1</sup> The second, or 'tothire,' is omitted.

¶ **vj.**  
The sixth(7th)  
Command-  
ment.  
Forbids all  
manner of  
pollution.

The sexte commandement es, 'Thow saß be na lichoure'; pat es, thow saß haue na man or womað Bot þat þou has taken in fourme of Haly Kyrke. Alswa here es forboden aß maner of wilfull pollusyone procurede one any maner agaynes kyndly oys 4 or oper-gates.

¶ **vij.**  
The seventh  
Commandment.

The seuende commandement, es 'Thow saß noghte do na thyfte.' In the whylke es forboden aß manere of with-drawyng of oper meid thynges wrangwysely, agaynes þaire 8 wyß þat aghthe it, Bot if it ware in tyme of maste nede, when aß thynges erre comone. Also here es forboden gillery of weghte or of tale, or of mett or of mesure, or thorow okyre, or violence, or drede, als bedells or foresters duse, and mynysters of þe 12 kyng, or thurghe extorcyone, als lordes duse.

All cheating and impos-  
ture forbid-  
den.

¶ **viiij.**  
The eighth  
(ninth) Com-  
mandment.

The aughteñ commandement es, that 'thow saß noghte bere false wyttnes agaynes thi neghteboüre,' als in assys, or cause of matremoyne. And also lyenges ere forboden in þis commande- 16 ment, and forswerryng. Bot aß lyenges are noghte dedly syn, bot if þay noye tiß som man bodyly or gastely.

All lying is  
not deadly  
sin.

¶ **ix.**  
The ninth  
(part of tenth)  
Command-  
ment.  
Our neigh-  
bour's goods  
not to be  
wrongly co-  
veted.

The nynde commandement es, 'Thow saß noghte couayte þe hous or oper thyng mobitt or in-mobitt of þi neghtbour with 20 wrange,' ne þou saß noghte hald oper mens gude if þou may 3elde thaynð, elles þi penance saues þe noghte.

¶ **x.**  
The tenth  
(part) Com-  
mandment.

We ought to  
love our  
neighbour as  
ourselves.

The tend commandement es, 'Thow saß noghte couayte þi neghtbour wyfe, ne his seruande, ne his maydeñ, ne molyß 24 of his.' He lufes God þat kepis thire commandentes for lufe. His neghtbour hym awe to lufe als hym selfe, þat es, tiß þe same gude þat he lufes hym-selfe to, na thyng tiß iß; and þat he lufe his neghtbour saule mare það his body, or any gude 3 of 28 þe worlde, & *cetera*. Explicit.



## VIII.

Item, Idem de septem donis Spiritus Sancti.

Also of the gyftes of the Haly Gaste.

[On lf. 196.]

4 **P**e seuēn gyftes of þe Haly Gaste þat ere gyfēn to men and  
 wymmēn þat er ordaynede to þe Ioye of heuēn, and ledys  
 thaire lyfe in this worlde rehtwysely:—Thire are thay,  
 Wysdom, Vndyrstandynge, Counsayle, Strenghe, Con-  
 nynghe, Pete, The drede of God. Begynnē we at Consaile, for  
 8 þare-of es myster at the begynnynge of oure werkes, þat vs  
 myslyke noghte aftyrwarde. With thire seuēn gyftes þe Haly  
 Gaste teches sere mēn serely. ¶ Consaile es doynge awaye of  
 worldes reches, and of all delytes of all thynges þat mane may  
 12 be tagyld with in thoghte or dede, and þat withdrawynge in-  
 tiff contemplacyone of Gode. ¶ Vndyrstandynge es to knawe whate  
 es to doo and whate es to lese, and þat that sañ be gyfēn, to  
 gyffe it to thaym þat has nede, noghte tiff oper þat has na  
 16 myster. ¶ Wysdome es forgetynge of erthely thynges, and  
 thynkynge of heuen, with discrecyone of all mēn dedys. In þis  
 gyfte schynes contemplacyone, þat es, Saynt Austyn says,  
 A gastely dede of fleschely Affeccyones thurghē þe Ioye of  
 20 Araysede thoghte. † ¶ Strenghe es lastynge to fullfiff gude pur-  
 pose, þat it be noghte lefte for wele ne for waa. ¶ Pete es, þat a man  
 be mylde, and gaynesay noghte haly writte wheñ it smyttes his  
 synnys, whethire he vndyrstand it or noghte, Bot in all his  
 24 myghte purge he þe vilte of syn in hyñ and oper. ¶ Connynghe  
 es, þat makes a man of gude, noghte ruysand hyñ of his reghte-  
 wysnes, bot sorowand of his synnys, and þat man gedys erthely  
 gude anely to the honour of God, and prow to oper mēn þañ  
 28 hym-selfe. ¶ The drede of God es, þat we turne noghte Agayne  
 tiff oure syn thurghē any ill eggyng. And þat es drede perfitte  
 in vs, and gastely, When we drede to wrethe God in þe leste syn  
 þat we kañ knawe, and flese it als venyn. **Explicit.**

The seven  
gifts of the  
Holy Ghost.I. Counsel,  
which is the  
taking up the  
contempla-  
tive life.ij. Under-  
standing,  
which teaches  
us how to dis-  
tribute to the  
needy.iiij. Wisdom,  
which makes  
us think of  
Heaven.

Austyn.

[† Lf. 196 bk.]  
iiij. Strength,  
which is sted-  
fastness in  
good purpose.v. Pity,  
which makes  
a man humble  
to receive the  
teaching of  
Holy Writ.vj. Cunning,  
which makes  
a man peni-  
tent and cha-  
ritable.vij. The fear  
of God, which  
makes us fear  
to sin.

## IX.

[Onlf. 196 bk.]

Item, idem de dilectacione in Deo.

Also of þe same,  
delyte and ȝernyng of Gode.*Ihesus, Marie filius, sit michi clemens & propecius ! Amen !* 4What delight  
in God is.

**G**ernyng and delite of Ihesu Criste, þat has na thyng of  
worldes thoghtes, es wondyrfull pure, haly, and faste;  
and whēn a man felis hym in þat degre, than es a man  
Circumsysede gastely. Whēn all oper besynes and affeccyons 8  
and thoghtes are drawē away owte of his saule That he may  
hafe ryste in Goddes lufe, with-owtten tagillynge of oper thynges.

Its wonderful  
power.

¶ The delyte es wondirfull. It es sa heghe þat na thoghte may  
reeche þar-to to bryng it doun. ¶ It es pure, when it es noghte 12  
blendid with na thyng þat es contrayrie thare-to. ¶ And it es  
faste, whēn it es clene and stabill, delitande by it-selfe. ¶ Thre  
thynges makes delite in Gode heghe. Ane es, restreynyng of  
fleschely luste in compleccionne. Anoper es, restreynyng or 16  
repressyng of ill styrryng and of temptacione in will. The  
thirde es, kepyng or hegheyng of þe herte in lyghtenyng of  
þe Halygaste, þat haldis his herte vpe fra all erthely thoghtes,  
þat he sette nane obstakill at the comyng of Criste in-till hym. 20  
¶ Ilkane þat couaytes endles hele, Be he besy nyghte and daye to  
fulfyll þis lare, or elles to Cristes lufe he may noghte wynn; For  
it es heghe, and all þat it duellis in, it lyftes abownd layery lustes  
and vile couaytes, and abownd all affeccyouns and thoghtes of 24  
any bodily thyng. Twa thynges makes oure delyte pure.

Two things  
which make  
this delight  
pure.

Ane es, ternyng of sensualite to the skyll. For, whēn any es  
tornede to delite of hys fyve wittes, alsonne vncleennes entyrs in-  
to his saule. Anoper es, þat þe skyll mekely be vssede in gastely 28  
thynges, als in medytacyons, and orysouns, and luyng in haly  
bukes. For-thy þe delyte þat has noghte of vnordaynde  
styrryng, and mekely has styrryng in Criste, and in whilke  
þe sensuylite es tournede to þe skyll, all sette and eysede tyll 32  
God, makys a mans saule in ryste & sekirnes, and ay to duell in

gude hope, & to be payede with all Godis sandes with-owtteñ  
gruchyngē or heuynese of thoghte, & *cetera*. **Explicit.**

**Explicit carmen. Qui scripsit, sit benedictus! Amen!**

4 † ¶ **Incipit Speculum Sancti Edmundi Cantuariensis** [† Leaf 197.]

**Archiepiscopi in Anglicis.**

Here begynnys The Myrrour of Seynt Edmonde þe  
Ersebechope of Canterberye. [*Not printed here.*]

## X.

8 [The Anehede of Godd with mannis saule.]<sup>1</sup>

[On lf. 219  
bk.]

The Union of  
God with  
man's Soul is  
the highest  
perfection.

12 **D**ere Frende, wit þou wele þat þe ende and þe soueraynte  
of perfeccione standes in a verray anehede of Godd  
and of manes saule by *perfyte* charyte. This Ende  
þan es verrayly made, whene þe myghtes of þe saule  
er refourmede by grace to þe dignyte and þe state of þe  
firste condicione, þat es, whene þe mynde es stabled  
sadely, with-owtteñ † chaungyngē and vagacyone, in Godd and  
16 gastely thynges, and when the resone es eleryde fra all worldly  
& fleschely behaldynges and Imagycyones, *fygours* and fantasies  
of creatures, and es illumenede with grace for to be-halde  
Godde and gastely thynges, and when þe will and þe affecccyon  
20 es puryfiede and clensede fra all fleschely lustes, kyndely and  
worldly lufe, and es enflawmede with brennande lufe of þe Haly  
Gaste. Bot þis wondirfull anehede may noghte be fulfillede  
*perfyte*ly, contennually, ne hally in þis lyfe, for corrupcyon of þe  
24 flesche, Bot anely in þe blysse of heuen. Neuer-þe-lattere, þe  
nerre þat a saule in þis presente lyfe may come to þis anehede,  
þe mare *perfyte* it es, For [þe mare] þat it es refourmede by grace  
till þe ymage and þe lyknes of his creatoure here one þis manere  
28 wyse, þe more Ioy and blysse sall it haue in heuen. Oure Lorde  
Godd es ane Endles beyngē with-owtteñ chaungyngē, All-myghty  
with-owtteñ faylyngē, Souerayne wysdome, lyghte, sofastenes  
with-owtteñ errour or myrknes; Souerayne gudnes, lufe, Pees

[† Lf. 220.]

This Union  
may not be  
fully reached  
in this life.

The nature of  
God.

The nearer a  
soul can be

<sup>1</sup> This treatise, which is without heading in the MS., was ascribed to Richard Rolle by Sir F. Madden when he examined the Thornton MS. in 1835.

brought to  
this nature  
the higher its  
advance.

The comfort  
a soul thus  
gains.

The fleshly  
nature made  
to minister to  
its delight.

For this the  
dignity of the  
soul is shown.  
[† Lf. 220 bk.]

and swetnes; þan, þe mare þat a saule es Anehede, festned, *con-*  
*fourmede* & Ioynede to oure Lorde Godd, þe mare stabill it es  
& myghty, þe mare wysse & clere, Gude, peyseble, luffande,  
and mare vertuous; and so it es mare *perfite*. For a saule þat 4  
haues, by grace of Ihesu, and lange trauayle of bodyly & gastely  
excercyse, *ouercommen* and dystroyede concupyscens and passiouns,  
and vuskilfulwyse styrrynges *with-in* it-selfe, and *with-owtten*  
in þe sensualite, and es clede<sup>1</sup> in vertus,—as in mekenes and 8  
myldnes, in pacyence, in sothefastnes, in gastely strenghe and  
ryghtewisenes, in contynence, in wysdom, in trouthe, hope, and  
charyte,—þan es it made *perfite* als it may be in þis lyfe. Mekiff  
comforthe it reschayues of oure Lorde, noȝte anely inwardly in 12  
his preue substance, be þe vertu of þe anehede to oure Lorde, þat  
lyes in knaweynge and lufyng of Godd; in lyghte of gastely  
brynnynge of hym, in *transfourmyng*e of þe saule in þe Godhede,  
Bot also in many oȝer comforthes, & Sanours, swetnes, and 16  
wondirfull felynges one sere maners. Aftir oure Lorde vouches  
safe to vesete his creatours here in erthe, and eftyre þe saule pro-  
fytes and waxes in charyte, Some saule (by vertue of charyte þat  
Godd gyffes it) es so clenese, þat all creaturs, in all þat he heris 20  
or sese, or felis by any of his wittes, turnes hym tiff comforthe  
and gladnes; and þe sensualite receyues newe savour and swetnes  
in all creaturs. And righte als before, þe lykynges in þe sensualite  
ware fleschely, vayne, and veyous, for þe payne of þe orygynalle 24  
synn, righte so nowe þay ere made gastely, and clene, *with-owtten*  
bitternes and bytyng of coneyence. And þis es þe gudnes of  
oure Lorde, þat, sen þe saule es puneschede in the sensualite, and  
þe flesche es *partynere* of þe payne, That eftirwarde þe saule be 28  
comforthe in hir sensualite, and þe flesche be felawe of þe Ioye  
and comforthe *with* þe saule, noghte fleschely, bot gastely, als he  
was felawe in tribulacione and payne. þis es þe fredom & þe  
lordchipe, + dygnyte and þe wyrchipe, þat a manes saule hase ouer 32  
all creaturs; The whylke dygnyte he may receyue by grace here,  
þat ilk a creature sauoure to hym als it es, and þat es, when by  
grace he sese, or he heres, or he felys anely Godd in all creaturs.

<sup>1</sup> *Stain in MS.*

One þis maner wyse a saule es made gastely in þe sensualite by  
 abowndance of charite pat es in þe substance of the saule. Also  
 oure Lorde comforthes a saule by Aungells sange. Bot what þat  
 4 sange es, it may noghte [be] dyscryuede be no bodyly lyknes, for it  
 es gastely, and abownd aȝ manere of ymagynacyone and mans  
 resoȝ. It may be perceyuede and felide in a saule, bot it may  
 noghte be spoken. Neuer-þe-lattere, I speke þare-of to þe als  
 8 me thynke. When a saule es purifyede by þe lufe of Goddȝ,  
 Illumynede by wysedom, stabled by myghte of Goddȝ, Than es þe  
 eghe of þe saule opyned to be-halde gastely thynges, as vertus,  
 Aungells, and haly saules, and heuenly thynges. Thane es þe saule  
 12 abillȝ, by cause of clenness, to fele þe toucheynge, þe spekyng of  
 gude Aungells. This touchyng and spekyng es gastely, noghte  
 bodyly: For when þe saule es lyftede and raysede owte of the  
 sensualyte, and owte of mynde of any erthely thynges, Thaȝ in  
 16 gret feruoure of lufe and lyghte of Goddȝ, if oure Lorde vouche-  
 safe, þe saule may here & fele heuenly sowuȝ, made by þe pre-  
 sence of Aungells in louyng of Goddȝ. Noghte þat þis sange of  
 Aungells es souerayne Ioy of þe saule, Bot a defference pat es  
 20 by-twyxe a manes saule in flesche and ane Aungelle, be-cause of  
 vncleennes. A saule may noghte here it, bot by rauyschyng in  
 lufe, and nedis for to be purifiede fuȝ clene, and fullfillide of  
 mekyȝ charyte, are it ware abyȝ for to here heuenly sowuȝ.  
 24 For þe souerayne and þe Escencyalle Ioy es in þe lufe of Goddȝ by  
 hyȝ-selfe and for hyȝ-selfe, and þe secundarye es in comonyng  
 and byhaldyng of Aungells and gastely creaturs. For, ryghte as  
 a saule, in vnderstandyng of gastely thynges, es of ofte sythes  
 28 touched and kennede thurghe bodyly ymagynacyone, by wyrkyng  
 of Aungells (as Ezechielle þe profetesawe in bodily ymagynacyonne  
 þe sothefastnes of Goddes preuates), Righte so, in þe lufe of  
 Goddȝ, a saule, be þe presence of Aungelles, es ranschede owte  
 32 of aȝ mynde of erthely and fleschely thynges in-to a heuenly Ioye,  
 to here Aungells saunge and heuenly sowuȝ, eftir þat þe charite  
 es mare or lesse. Nowe thaȝ, thynke me, þat þer may no saule  
 fele verreyly Aungells sange ne heuenly sowuȝ, bot it be in þerfite  
 36 charite. And noghte for-thi aȝ þat are in þerfite charyte ne

Also our Lord  
comforts a  
soul by angels'  
song.

This cannot  
be fully de-  
scribed, but I  
will speak of  
it as I think.

The way to  
hear it is by  
an excess of  
love.



And not all  
those who are  
in perfect  
charity can  
hear it.

Our Lord  
knows the  
soul that for  
burning  
love is worthy  
to hear angels'  
song.

[† Lf. 22r.]

Some are de-  
ceived by  
their own  
imagination  
in this matter.

And are  
under delu-  
sions arising  
from physical  
causes.

This is the  
craft of the  
Devil.

hase noghte felyde it, Bot anely þat saule þat es purede in þe  
fyre of lufe of Godd̃, þat all erthely sauoure es brynte owte of it,  
and all menes lettande be-twyx þe saule and þe clennes of Angells  
es brokēd and put away fra it. Þan sothely may he synge a 4  
newe sange, and sothely may he here a blysfull heuenly sowid  
and Aungells sange, *with-owtten* dessayte or feynynge. Oure  
Lorde wate whare þat saule es þat, for abowndance of brynnande  
lufe, es worthi to here Aungells sange. Wha-so þan wilt here 8  
Aungells sange, and noghte be dyssayuede by feynynge, † ne by  
ymagynaeyone of hym-selfe, ne by illusyone of þe Enemy, hym  
behones hafe *perfitte* charite, and þat es, when all vayne lufe and  
drede, vayne Ioy and sorowe, es casteid owte of þe herte, þat he 12  
lufes na thyng bot Godd̃, ne dredis na thyng bot Godd̃, ne  
Ioyes ne sorowes na thyng bot in Godd̃, or of Godd̃. Who-so  
myghte, by þe grace of Godd̃, go þis way, he sulde noghte erre.  
Neuer-þe-lattere soind meid ere disceyued by þaire awenid ymagy- 16  
naeyon, or by illucyon of þe Enemy in þis matere. Soind mañ,  
whēd he hase lange trauelde bodily and gastely in dystroynge of  
synnes and getyng of vertus, and *perauenture* hase getyid  
by grace a somdele ryste, and a clerete in coneyce, onone he 20  
leues prayers, redyngs of haly writte, and medytacions of þe  
passione of Criste, and þe mynde of his wrechidnes, and, are  
he be callede of Godd̃, he gedys his wittys by violence to seke  
and to be-halde heuenly thynges, are his eghe be made gastely 24  
by grace, and ouertrauells by ymagynacionns his wittes, and by  
vndiscrete trauelynge turnes þe braynes in his heuede, and for-  
brekes þe myghtes and þe wittes of þe saule and of þe body; and  
þañ, for febilnes of þe brayne, hym thynkes þat he heres woundir- 28  
full sownes and sanges, and þat es no thyng eñs bot a fantasie  
caused of trubblýng of þe brayne, as a mañ þat es in a frensye,  
hym thynkes þat he herys or sese þat na noþer man duse, and all  
es bot vanyte and fantasie of þe heued; or elles by wyrkyng of 32  
þe enemy þat fenys swylke sowune in h[is her]yng. For if a mañ  
hase any *presumpcion* in his fantasies and in his wirkyng, and  
fare-be falles in-to vndiscrete ymagynaeyone, as it ware a frensye,  
and es noghte kennede ne rawlede of grace, ne comforthede by 36

gastely strenghe, þe deuclle entirs þan by fals illumynacyons, and  
fals sownnes and swetnes, and dyssaues a mans saule. And of  
þis false grounde sprynges errours and heryses, false prophesyes,  
4 *presumpcyons* and false *rusyngs*, Blasfemyes, and sceldiuynges,  
and many oþer meschefes. And þare-fore, if þou se any mañ  
gastely ocupiede Falle in any of þise synnes, and þise dissaytes,  
or in frensyces, wit þou wele þat he herde neuer ne felide Aungells  
8 sange, ne heuenly sowne. For sothely, he þat verreyly heres  
Aungels sange, he es made so wyse þat he sañt neuer erre by  
fantasye, ne by indiscrecyon, ne by no sleghte of þe deuclle.  
Also sonñ men felis in theire hertes as it were a gastely sowne and  
12 swete sanges of dyuerse maners, and þis es commonly gude, and  
sontyme it may *turne* tyll dissayte. þis sowne es felide one þis  
wyse. Some mañ settis þe thoghte of his herte anely in þe  
name of Ihesu, and stedfastly haldis it þare-too; and in schorte  
16 tym̃ hym thyukes that þat name *turnes* hyñd till gret comforthe  
and swetnes, and hyñd thyukes þat þe name sowunes in his herte  
delitably, as it were a saunge, and þe vertu of þis likyng es so  
myghty, þat it drawes in all þe wittes of þe saule þare-to. Who-  
20 so may fele þis sownne and þis swetnes verrayly in his herte, wite  
he wile þat it es of Godd; and als lange als he es meke, he sañt  
noghte be dissayuede. Bot þis es noghte Aungels sange, bot it  
es a saunge of þe saule, be vertu of þe name, and by touchyng of  
24 þe gude Aungels. For when a saule † offers it to Ihesu trewly  
& mekely, puttande all his traiste and his desyre in hym, and  
besily kepis in his mynde, Oure Lorde Ihesu, whene he wille,  
puris þe affeccione of þe saule, and fillis it & fedis it with  
28 swetnes of hym-selfe, and makes his name in þe felyng of þe  
saule as hony, and as sange, and as any thyng þat es delitabill.  
So þat it lykys þe saule euer mare for to cry ‘Ihesu, Ihesu’; and  
noghte anely he hase comforthe in þis, bot also in psalmes<sup>1</sup> and  
32 ympnes, and antymms of Haly Kyrke, þat þe herte synges þañd  
swetely, deuotly, and frely, with-owtten any trauelle of þe saule,  
or bitternes, in þe same tym̃, and note; þat Haly Kyrke vses.  
This es þe gude and of þe gyfte of Godd, For þe substance of þis

And no true  
hearing of  
angels' song.

Other delu-  
sions that  
may arise in  
the mind.

Danger aris-  
ing from an  
intense devo-  
tion to the  
name of  
Jesus.

Difference be-  
tween angels'  
song and the  
songs of the  
Lord.  
[† Lf. 221 bk.]

<sup>1</sup> MS. *spalmes*.

Danger from  
vain-glory.

Danger from  
a mere  
mechanical  
remembrance  
of the name of  
Jesus.

This is no-  
thing but  
blindness and  
folly.

Our safety  
lies in hu-  
mility.

These are my  
views, though  
others may be  
able to say  
more.

felynge lyes in þe lufe of Ihesu, whilke es fedde and lyghtenede by swilke maner of sanges. Neuer-þe-lattere, in þis maner felynge a saule may be disceyuede by vayne glorie, noghte in þat tynd þat þe affeccioñ synges to Ihesu and loues Ihesu 4 in swetnes of hym, bot estyrwarde, whan it cesses, & þe herte kelis of loue of Ihesu, Thañ entyrs in vayne glorie. Also sum mañ es dessayuuede on þis wyese. He heris wele say þat it es gude to haue Ihesu in his mynde, or any oþer gude worde of 8 Godd, and þañ he streynes his herte myghtyly to þat name, and ly acostowñ he base it nerehande alway in his mynde. Noghte for-thi he felis nouþer þare-by, in his affeccyonne, swetnes, ne lighte of knawynge in his resowñ, bot anely a nakede mynde of 12 Godd or of Ihesu, or of Mary, or of any oþer gude worde. Here may be disceyte, noghte for it es iñ to haue Ihesu in mynde on þis wyse, Bot if he [think a thinge] and this mynde, þat es anely his awewñ wyrkyng by custowñ, halde it a specyalle vesytacyoñ of 16 oure Lorde, and thynke it mare þañ it es. For, wite þou wele, þat a nakede mynde or a nakede ymagycioñ of Ihesu or of any gastely thyng, *with*-owtten swetnes of lufe in þe affeccioñ, or *with*-owtten lyghte of knawynge in resowñ, es bot a blyndnes, 20 and a waye to dessayte, if a mañ halde it in his awewñ mare þañ it es. Thare-fore I halde it sekyre þat he be meke in his awewñ felynge, and halde þis mynde in regarde noghte, til he mowe, be custowñ and vsynge of þis mynde, fele þe fyre of lufe in his affec- 24 cioñ, and þe lyghte of knawynge in his resowñ. Loo! I haue tolde þe in þis mater a lyttli as me thynke; noghte affermande þat þis suffiches, ne þat þis es þe sothefastnes in þis mater. Bot if þe thynke it oþer-wyse, or elles any oþer mañ sauour by grace 28 þe contrarye here-to, I leue þe saying, and gyfe stede to hym. It sufficeth to me for to lyffe in trouthe princypally, and noghte in felynge.

[*Follows, on Lf. 222, a Poem :*

32

þi Ioy be ilke a dele to serue thi Godd to paye . . .  
ends : Thow sañ hym se *with* eghe  
And come to Criste thi frende.]

Explicit, &c.

36



XI.

[ACTIVE AND CONTEMPLATIVE LIFE<sup>1</sup>.]

†[ b Rethirne and susteryne bodely and goostely, two maner of states therbene in holychirch, be the which cristensoules plesyñ God and gettyn hem the blisse of heven, the one is  
4 bodily, and the other is gostely. Bodely wirkyngel longith principally to worldely men or women, the which haunted leuefully worldely goodes, and wilfully vsen worldely besynnessis. Also itt longith to all yonge begynnynge men, which come newe  
8 oute of worldely synnes to the seruyce of God, for to make hem able to goostely wyrkynges, and for to breke downe the vnbusomnes of the body be skiff, And swich bodely wyrkynges that itt myght be souple and redy, and not moch contrarious  
12 to the spirite in gostely wyrkyng. For, as seynt Poule seith, as women was maade for man, and not man for womē, Ryght so bodely wirkyngis was maade for goostely, and not gostely for bodely. Bodely wirkyngis goth before, and gostely comyth aftir,  
16 so seith seynt Poule,

[† Lf. 59.]  
The two states  
in Holy  
Church,  
bodily and  
ghostly.  
[Bibl. Reg.  
17. C. xviii.]

The Ghostly  
state the  
highest.

Non quod prius spirituale, sed quod prius animale, deinde spirituale.

<sup>1</sup> The Lincoln manuscript of this treatise being imperfect, the beginning, to p. 27, line 29, is supplied from a British Museum MS. (Bibl. Reg. 17. C. xviii). This, as will be observed, is in a different dialect from the Thornton MS., being more modern, and according to Mr. Morris's test of the verbal plurals, of Midland dialect. There is also a MS. of the treatise in Cambridge University Library, which differs in dialect from both the above, and appears to be of still later date. We give a sentence from each by way of comparison of the spelling:—

THORNTON.	B. M.	CAMBRIDGE.
meñ þat ware in prela- cie and oper also þat ware haly temperalle meñ had fuff charite in affeccione with-in and also in wirk- ynge with-owtten.	men that were in pre- laci and othir also that were holy temperell meñ had fuff cherite with affec- cion with-in and also in wirkyng with-outen.	men þat wern in prela- cie and opere also þat wern temporal men hadde ful charite in affectioun with- inne and also in werkyng with-outen.

Bibl. Reg.  
C. xviii.]  
The Ghostly  
state not  
easily  
reached.

[† Lf. 59 bk.]

We must wait  
and work.

What bodily  
working is.

These works  
are pleasing  
to God.

And a neces-  
sary founda-  
tion for spiri-  
tual advance-  
ment.

g Ostely werke comyth not firste; but firste comyth bodely werke that is doone by the body, and sithen comyth gostely affir; and this is the cause why itt behouyth the to be soo, for we are borne in synne and in corrupcion of the flessch, by the 4 which we be so blyndet and so ouerlaide, that we haue nethir the gostely knowynge of God by light of vndirstondynge, ne gostely felynge of hym by clene desire of lovyng. And for-thi we mowe not sodenly stir oute of this mirke pitte of this fleshly 8 corrupcion into that gostely light. For we may not suffire † itt ne bere itt for sekenes of oure silfe, no more than we may with oure bodely<sup>1</sup> eene, when pei be sore, beholde the light of the sonne. And therfor we muste abide, and wirke be processe of tyme. 12

F firste bi bodily werkis besili, vnto we be discharged of this hevy birthen of synne, pe which lettith vs fro goostely wirkyng. And till oure soule be somewhat clensid from gret outwarde synnes, and abiled to gostely werke. By this bodely 16 wirkyng that I spake of, may pou vndirstonde aȝ maner of goode werke that thi soule doth by pe wittes and the membres of thi bodi vnto thi silfe,—as in fastynge, wakeynge, and in refreyngynge of thi fleshly lustis, be othir pennaunce doyng,—or 20 to thine even cristen, by fulfillynge of the dedis of mercy bodili or gostely, or vnto God, by suffryng of aȝ maner bodely mischeves for the loue of rightwisnes. And thees werkis doone in trouth by charite pleydyn God, with-out the which pei be noght. Than 24 who-so desirith forto be occupied gostely, hit is sekir and profitable to hym that he be firste well assaide a longe tyme in this bodely<sup>1</sup> wirkyng, for thies bodely dedis ar tokyne and shewynge of moralle vertues, with-out which a soule is not 28 able forto werke gostely. Breke downe firste pride in bodely beryng, and also with-in thi herte, thynkyng, boostynge, and prikkyng and preysynge of thi silfe and of thi dedis, presumynge of thi silfe, and veynlikyng of thi silfe, of eny thyng 32 that God hath sent the, bodili or gostely. Breke downe also envy and Ire ayene thyne even cristen, wheper he be riche or pore, goode or<sup>2</sup> badde, that pou hate hym nott, ne haue

<sup>1</sup> MS. *bedely*.

<sup>2</sup> MS. *of*.

disdeyne of hym wilfully, † nethir in worde, ne in dede. Aft-so  
 breke doune Couatise or worldely goode, þat þou (for holdyng  
 or getyng or sauynge of itt) offende not thi conscience, ne breke  
 4 not charite to God and to thi even cristen, for loue of no  
 worldely gode, but that þou getiste to kepe itt and to spened  
 itt with-oute loue or vaynlikyng of itt, as reson askith, in  
 worship of God, and helpe of thyne eyn cristyð. Breke  
 8 doune also, as þou may, fleshely likynges, oþer in accidie or in  
 bodili ease, or glotonie, or licheye; and þau, whan þou haste be  
 well trauailed and wele assaide in all swich bodily werkes,  
 than may þou bi grace ordeyne the to goostely wirkynges.  
 12 Grace and the goodenes of oure lorde Ihesu Criste that he  
 hath shewed to the,—in with-drawyng of thyne herte fro luste  
 and from likynges of worldely vanite, and vse of fleshly synnes  
 and in the turnyng of thi will enterely to his seruyce and his  
 16 plesaunce,—bryngith into my herte much mater to loue hym in  
 his mercy. And also itt sterith me gretly to strength the in thi  
 goode purpos and thi wirkyng that þou haste begoð, forto  
 bryng it to a goode ende, if that I coude, and principally for  
 20 God, and sithen for tendir affeccion of loue which þou haste to  
 me, Thoffe I be a wrech and vnworthi. I knowe well the  
 desire of thi herte, that þou desiriste gretely to serue oure Lorde  
 by goostely occupacjon, and holy, with-oute lettynge or strobil-  
 24 lyng of worldely besynes, þat þou myght com by grace to more  
 knowyng and gostely felyng of God, and of gostely thyngis.  
 This desire is goode, as I hope, and of God, for itt is sente vnto  
 † hym specially. Nevirtheles itt is to refreyne and rewlē by  
 28 discrecion, as even outwarde wirkyng aftr the state that þou  
 arte in, for charite vnrewled turnyth som tyme into vice. And  
 for this is seid in holy write, ‘Ordinavit in me caritatem,’  
 That is to sey, oure Lorde yevyng to me cherite, sett itt in ordir,  
 32 and in reule, that itt shulde nat be loste by myne discrecion.  
 Right so this charite and this desire that oure Lorde hattth  
 yeven, of his mercy, to the, is forto rule and ordeyne how thou  
 shalte pursewe itt, aftr þi degre askith, and aftr the lyvyng  
 36 that thou haste vsed by-for this tyme, and after the grace of

[† Lf. 6o.]  
 [Bibl. Reg.  
 17. C. xviii.]

When well  
 exercised in  
 bodily good  
 works you  
 may advance  
 to spiritual  
 works.

The desire of  
 the purely  
 contemplative  
 life good.  
 [† Lf. 6o bk.]

But even the  
 best things  
 not always  
 right.

[Bibl. Reg.  
17. C. xviii.]  
The claims  
which active  
life has.

The works of  
active and  
contemplative  
life to be  
joined.

[† Lf. 61.]

vertues that pou now haste. Thow shalt not vttrily folow thi  
desire forto leue occupacion and besynes of the worlde which ar  
nedefull to vsen, in reulynge of thi silfe and of all othir that  
ar vndir thi kepynge, and yeve the holy to gostely occupacion of 4  
prayers and holy meditacions as itt were a frere or a monke, or  
anoper mañ that war not bounden to the worlde by children and  
seruantes as pou arte, for itt fallith not to the. And if pou doo  
soo, thou kepiste not the ordire and charite. Also yf pou woldiste 8  
leueñ vttrily gostely occupacion, namely now aftir þe grace that  
God hath yeuend vnto þe, and sett the holy to the besynes  
of the worlde, to the fullfyllinge of the werkis of actife liffe  
as fully as anothir mañ that nevir felt deuocion, thou leuyste 12  
the ordir of cherite, for thi state askith forto doo both ilkoñ  
of hem in dyvrys tymes. Thou shalt medle the werkes of  
actife liffe with goostely werkes of live comtemplatyfe, and than  
pou doste wele. For pou shalt oo tyme with Martha be besy 16  
forto reule and gouerne thi householde, thi children, thi ser-  
uantes, þi neghboris, and thi tenantes; if þei do well, comforth  
hem there-in and helpe hem; if thei do evill, forto teche  
hem, amende hem, and chastise hem. And thou shalt also loke 20  
and knowe wysely thi thyngis and thi worldely goodes, þat þei be  
ryghtwysly kepte bi thi seruantes, governed and truly spendid,  
that pou myght the more plentivosly fulfill the dedis of mercy  
with hem vnto thyne evyn cristen. Also thou shalt, with Maria, 24  
leve besines of the world, and sitt downe at the fete of oure Lorde  
by mekenes in prayers, and in holy thoghtes and in contempla-  
cion of hym as he yevith the grace; and so shalt pou goo from  
the oone to the othir medefully, and fulfill hem both, and than 28  
kepiste pou well the ordir of cherite.

Vnto what maner of men longith actiffe liffe.

The three  
sorts of lives:  
Active, Con-  
templative,  
and Mixed.

ii enuertheles, that pou haue no wondre of this that I say, pere-  
fore I shall tell and declare to the a litill of this more  
opynly. pou shalt vnderstonde that pere is iij maner of luyngis: 32  
One is actife, anothir comtemplatife, the thride is made of both,  
and that is medlid. Actyfe liffe alon, that longith to worldely

men and women which ar lerned in knowynge<sup>1</sup> of gostely occupacion, for þei fele no sauoure ne deuocion be ferucur of loue, as othir men doo, ne thei can no skiff of itt, and yitt nevirtheles  
 4 thei haue drede of God, and of the payne of heff, and þefore thei  
 † fle synne, and thei haue desire forto please God, and forto com  
 to heven, and a goode wille hauen to her even cristen. Vnto  
 these men itt is nedefull and spedefull to vse the werkis of Actife  
 8 liffe als besili as þei may, in the helpe of hem silfe and of hir  
 even cristen, for thei can nott els doo.

[Bibl. Reg.  
17. C. xviii.]  
Those who  
are called to  
the Active  
life.

[† Lf. 61 bk.]

Vnto which men longith contemplatife liff.

c contemplatife liffe alon longith to swyche men and women  
 12 that, for the loue of Godd, for-saken all opyn synnes of the  
 worlde, and of hir flessch, and all besynes chargis, and grevance  
 of worldely goodis, and maken hem silfe pore and naked, to the  
 bare nede of the bodili kynde, and fre fro soueraynte of alle  
 16 othir men, to the seruice of God. Vnto thies men itt longith  
 forto trauaile and occupy hem inwardly forto gett, thorow the  
 grace of our Lorde, clennes in herte, and pes in conscience, bi the  
 distroynge of synne and receyvynge of vertues, and so forto com  
 20 to the comtemplacion; which clennes may not be hadd with-out  
 gret excersyice of body and continuell trauaile of the spirit, in  
 deuoute prayers, feruent desires, and gostely meditacions.

Those who  
are called to  
the life Con-  
templative.

Vnto which men longith medelid liffe.

24 t he thride liffe, that is, medlid liffe, itt longith to men of  
 holi-chirch, as to prelates and to oper Curatis, the which  
 han cure and souerante ouer othir men forto teche and reule hem,  
 both hir bodies and hir soules, principally in fulfyllynge of the  
 28 dedis of mercy bodili and gostely. Vnto thes men itt longith  
 som tyme to vsen werkis of mercy in actife liffe, in helpe and  
 sustinaunce of hem silfe and of hir sugettis and of othir also,  
 † and som tyme forto leve all maner of besines ovtewarde, and  
 32 yeve hem vnto prayers and meditacions, and redynge of holy  
 writt, and to othir gosteli occupacions, after that thei fele hem

Those who  
are called to  
the Mixed  
life.  
The secular  
clergy.

[† Lf. 62.]

<sup>1</sup> nothing (?).



[Bibl. Reg.  
17. C. xviii.]  
Rich men  
who have  
devout incli-  
nations.

Such men  
cannot  
abandon  
their active  
duties with-  
out sin.

Neither must  
they neglect  
spiritual  
duties.

Our Lord  
practised the  
Mixed life.

[† Lf. 62 bk.]

disposed. Also itt longith to som temperaſſ men, the which han soueraynte with micheſſ haver of worldely goodis, and han also as itt wer lordisshipe ouer othir meñ forto gouerne and sustene hem, as a fader hath ovir his children, a maistre ouer his ser-<sup>4</sup> uantis, and a lorde ovir his tenantes, the which men han also receyved of oure Lordes yifte grace of deuocion, and in party sauoure of gostely occupacion, vnto these men also longith medlid liffe, that is both actife and contemplatife. For if pese men, stoundynge the charge and the bonde which thei haue takeñ, wille leve vtterly the besynes of the world, the which owe skilfully to be vsed in fulfillynge of hir charge, and hooly yeve hem to contemplatife liffe, thei doo not well, for thei kepe nott the ordir of<sup>12</sup> cherite. For charite, as pou knowiste, lith both in loue of God and of thyne evyñ cristen, and perefore itt is resounable, that he that hath cherite, vse both, in wirkynges now to the one and now to the othir. For he þat, for the loue of God in contempla-<sup>16</sup> cion, levith the loue of his evyn cristen, and doth not to hym as he oght when he is bonden pere-to, he fulfillith no chorite. Also, on the contrary wise, who-so hath<sup>1</sup> gret rewarde to wirke actife liffe and to besinnes of þe worlde that, for the loue of his evyñ<sup>20</sup> cristen, he levith gostely occupacion vtterly, after þat God hath disposed hem there-too, thei fulfyll not cherite. This is the seyng of seynt Gregory. For-thi our Lorde, forto stere som forto vse this medlid liffe, toke vpon hym silfe the persoñ of swiche<sup>24</sup> † maner of men, both of prelates, and of othir swich as ar disposed ther-to as I haue seide, and yave hem ensample, by his owen wirkynges, that thei shulde vse this medlid liffe as he did, that tyme he comyned with men and medled with men, shewynge to<sup>28</sup> hem this dedis of mercy. For he taght the vn-couthe and vn-kunynge by his prechynges, he vesited þe seke, and helid hem of hir sores, he fedde the hungry, and he confortid the sory. And an othir tym he lefte þe conuersacion of all worldely men, and of<sup>32</sup> his disciplis, and went into disserte vpon the hilles, and continued all night in prayers alone, as the gospell seith. Þis medlid liffe shewith oure Lorde in hym silfe to ensample of all

<sup>1</sup> MS. hatith.

othir that han taken the charge of pis medlid liffe, that þei shuld  
 oo tyme yeveñ hem to besynes and worldely thyngis att resonable  
 nede, and to the werkes of actiffe liffe in profit of her ences-  
 4 ynge, which þei haue cure of. And añ othir tyme yive hem holy  
 to deuocion and to contemplacion, in prayers and in meditacion.

[Bibl. Reg.  
17. C. xviii.]

How holy bisshopes vsed medled liffe.

t his liffe ledde and vsed this holy Bisshopis be-for, which  
 8 had cure of mennes soules, and ministracion of temperafl  
 goodes. For thes holy meñ leste not witterly the ministracion  
 of the lokinge and the dispendynge of worldely goodes, and yeve  
 hem holy to contemplacion, as moch contemplacion as thei had.  
 12 But thei leste full of hir owen reste in contemplacion when<sup>1</sup>  
 thei had well lever haue bene stift þat, for loue of hir even  
 cristen, þei intermettid hem with worldely besynes in helpynge  
 of hir sugttis; and sothly that was charite. For wysely and  
 16 discretely thei departed hir leſtyng in two: O tyme thei fulfilled  
 the lower party of cherite bi werkes of Actife liffe, for thei wer  
 bonden þer-to by takynge of their prelacies; And a-nothir  
 tyme thei fulfilled the hyer party of cherite, iñ contemplacion  
 20 of God and of gostely thyngis, by prayers and meditacions; and  
 so thei had cherite to God and to hir evyñ cristen, both in  
 affeccion of soule with-iñ, And also with shewynge of bodili  
 dedis with-outen. Oper men that wer oonly contemplatiffe, and  
 24 were free from all cures and prelaci, þei had full cherite to God  
 and to hir evyñ cristen, but itt was oonly in affeccion of hir  
 soule, and not iñ outewarde shewynge; and in hap so moch itt  
 was more full inwarde, þei<sup>2</sup> myght not, ne itt nede not, ne itt  
 28 fell not for hym.

Holy bishops  
have used  
this life.

And in both  
parts of it  
exerised  
charity.  
[† Lf. 63.]

But these]† meñ þat were in prelacye, and oper also þat were  
 haly temperalle meñ, had full charite in affeccione with-in, and  
 also in wirkyng with-owtten; and þat is propriſly pis mellide  
 32 lyfe, þat es made bathe of actyffe lyfe and of contemplatyfe lyfe.

[+ Thorn-  
ton MS.  
leaf 223.]

And sothely for swilke a mañ þat es in spirituuelle soueraynte,  
 as in prelacye, in cure, in gouernance of oper, as prelates bene,

The mixed  
life the best  
for prelates

<sup>1</sup> MS. whei.

<sup>2</sup> MS. þei þei.

and lords and those who have temporal possessions. But for others the life contemplative the best.

Which how-  
ever may be  
abandoned if  
need require.

But for thee  
the mixed life  
is most fit as  
being placed  
in a post of  
dignity and  
rule.

It is fitting  
that you  
should care-  
fully divide  
your life into  
two parts, one  
for religion,  
one for busi-  
ness.

or in temperalle soueraynte, as werldly lordes and maysters bene, I halde pis mellide lyfe beste, and maste by-houely to þaīn, als lange als pay ere bownden per-to. Bot to oper, þat ere fre, and noghte bownden to temperale mynystracyōn, ne to spiritualle, 4 I hope þat lyfe contemplatyfe allane, if pay myghte cōm sothe- fastly þare-to, were beste and maste spedfult, maste medfult and faire, and maste worthi to þaīn for to vse and to halde, & noghte for to leue wilfully for nane owtwarde werkes of actyfe 8 lyfe, Bot if it ware in gret nede, at gret releuyng & comforthynge of oper meīn, ouper of þaire body or of þaire saule. Thaīn, if nede aske, at þe prayere and instaunce of oper, or elles at þe biddynge of oper gouernaunce, I hope it es gude to þaīn for to schewe 12 owtwarde werkes of actyfe lyfe for a tym, iu helpynge of þaire euencristē. By this that I hase saide, þou may in party vndir- stande whilke es a lyfe and whilke es oper, and whilke accordis maste to thi state of lyffynge. And sothely, as me thynke, this 16 Mellid lyfe accordis maste to þe; For, seīn owre Lorde hase ordaynede þe and sett þe in þe state of soueraynte ouer oper, als meketī als it es, and lent þe habowndance of werldly gudes for to rewle and sustēn specyaly all þose þat are vndire thi gouer- 20 nance and thi lordchipe, after thi myghte & thi cunzyng, and also after thou hase ressayuede grace of þe mercy of oure Lorde Godd for to hase sumwhate knawynge of thi selfe, and gastely desyre and savour of his lufe, I hope þat þis lyfe þat es mellide 24 es beste, and accordes maste to þe for to trauelle þe þare-in; And þat es, to depart wyesly thi lyffynge in two; a tyme to þe tane, and anoþer tyme to þe toper; For, wiet þou wele, if þou leue nedfult besynes of actyf lyfe, and be rekles, and take na kepe of 28 thi werldly gudes, how pay be spendide and kepide, ne hase no force of thi sugētis and of thyīd euencristē, by-cause of desire and wiīl þat þou hase anely for to gyffe þe to gastely ocupacyōn, wenande þat þou arte thierby excusede—if þou do so, þou dose 32 noghte wysely. Whate are all thi werkes worthe, whethire pay be bodyly or gastely, bot if thay be done ryghtefully and reson- ably, to þe wirchipe of Godd, and at His byddynges? Now sothely, righte noghte. Thane, if þou leue þat thyng þat þou 36



arte bownden to, by way of charite, apou righte and resoū,  
and wiſſ hally gyffe þe to a-noþer thyng, wilfully as it ware, for  
mare plesance of hym, † whilke þou arte noghte bownden to, Thou  
4 dose noghte wirchipe discretly to Hyū. Thou arte besy to  
wircchipe his heuede and his face, and aray it faire and curyusly,  
bot þou leues his body and þe armes and þe fete raggede and  
rente, and takes no kepe þare-of. And þan þou wirchipsis hyū  
8 noghte. For it es a velany, a maū for to be curyously arrayede  
apou his heuede with perré and precyous stanes, and all his  
body be nakide and bare, as it ware a beggere. Righte so,  
gastely, it es no wircchipe to Godd for to couer His heuede and  
12 leue His body bare. Thou saū vndirstande, þat oure Lorde  
Ihesu Criste, as maū, es heuede of a gastely body, whilke es  
Haly Kirke. The membris of this body are all cristen meū.  
Soun are armes, and soun are fete, and soun ere oper membris,  
16 aftire sundre wirkynges þat þay vse in thaire lyffynge. Than, if  
þou be besy with all þi myghte for to arraye his heuede, þat es,  
for to wirchipe hyū selfe by mynde of his passiō or of his oper  
werkes in his manhede, by deuocyō and meditaciō of Hyū,  
20 and forgetis His fete, þat ere thi childire, thi seruantez, thi  
tenauntes, and all thyū eueneristyū, and latis þaū spilt for  
defaute of kepyng—vnarayede, vnkepide, and noghte tente to  
as þaū aughte for to be,—thow pleses Hyū noghte, For þou  
24 duse no wirchipe to Hyū. Thou makes þe for to kysse His  
mouthe by deuocyō and gastely prayere, bot þou tredis apou  
His fete and defoules þaū, in als mekil als þou wiſſ noghte tente  
to thayū for neclygence of pi-selſe, of whilke þou hase takyū  
28 cure. ¶ Thus me thyne. ¶ Neuer-be-lesse, if þou thyne þat þis  
es noghte sothe, for it ware a fayrere offyce to wyrcchype þe  
heuede of Hyū, as for to be alday ocupiede in meditacyō of  
His manhede, þan for to go lawere to oper werkes, and make  
32 clene his fete, as for to be besy bathe in thoghte and dede  
aboute þe helpe of thyū euencristen in tyme,—Me thyne noghte  
so as vn-to þe. ¶ Sothely, He wiſſ euū the more thanke for meke  
waschehyng of His fete wheū thay ere righte soule and stynkyng  
36 appou the, þan for all þe precyouse payntyng and þe arraynge

To devote  
yourself en-  
tirely to God,  
neglecting  
worldly  
duties, is  
not pleasing  
to Him.

[† Lf. 223 bk.]

This is to pay  
respect to the  
head but to  
neglect the  
lower mem-  
bers.

Christ is the  
head of a  
body, which  
is Holy  
Church.

And this His  
body must be  
your care or  
you will not  
please Him.

He will not  
thank you for  
devotion to  
Himself, if you  
neglect His  
poorer mem-  
bers.

But for care  
for them He  
will give thee  
great thanks.

I say not this  
because you  
do not so, but  
to encourage  
you.  
[† Lf. 224.]

Both forms of  
duty are true  
spiritual oc-  
cupation.

The remem-  
brance of this  
will prevent  
waste of time  
in contempla-  
tion.

You must be  
like Jacob,  
who was  
obliged to  
take Leah  
beside Rachel.

pat þou haue made aboute His heuede by mynde of His manhede.  
For it es faire enoghe, and nedis noghte mekil to be arrayede of  
þe. Bot His fete and His oper membris, that ere thi sugetts and  
thynd eueneristyn, ere sumtyme euyth arrayede, and had nede for 4  
to be lukede to and holpynd by þe, & namely seind þou erte  
bownden þare-to; and for thaym wilt He cun the mekil thanke,  
if þou wilt mekely and tendirly luke þand. For þe mare lawe  
seruyce pat þou duse to þi Lorde, for lufe of Hynd, vn-to any of 8  
His membris, whend nede and rightwysnes askes, with a glade  
meke herte, the mare plesez þou Hynd: thynkand pat it ware  
enoghe for þe for to be at þe leste degre & laweste state, sen it  
es His wilt at it be so; For it semys, sen He hase putt þe in pat 12  
state, for to trauelle and serue oper meind, pat it es His wilt  
pat þou suld fulfild it at thi myghte. This ensample I say to þe,  
noghte for þou duse noghte þus as I say, For I hope þou duse  
þus and better, Bot for I walde pat þou sulde do þus † gladly, and 16  
noghte for to leue sumtyme gastely ocupacyon, and entermete þe  
with werldly besynes, in wyse kepyng and dispendyng of thi  
werldly gudes, and gud rewlyng of þi seruauntes and þi  
tenauntes, and in oper gude werkes doynge, vn-to all þinne 20  
eueneristend at þi myghte; Bot for pat þou sulde doo bathe in  
dyuers tynd with a gud wilt, þe tane and þe toþer, if þou  
myghte; as if þou hade prayede and bene ocupiede gastely, þou  
sast astir certeyne tynd breke of þat, and þou sast besyly and 24  
gladly occupye þe in sum bodily ocupacion vnto thyne euend  
cristeind. Also when þou hase bene besye owtwarde a while  
with thi seruauntes, or with oper meind profytably, þou sast breke  
offe, and comd agayne to þi prayers and thi deuocyon, after Godd 28  
gyfs þe grace; and so sast þou put away, by grace of oure Lorde,  
Sleuthe, ydilnes, and vayne riste of thi selfe, þat comes vndir  
coloure of contemplacion, and lettes þe sumtyme fra medfull and  
spedfull ocupacion in owtwarde besynes; and þou sast be ay 32  
wele ocupiede, ouper bodyly or gastely. Tharefore, if þou wilt  
do wele, þou sast gastely, als as Iacob did bodily. ¶ Haly Write  
saise pat Iacob, whend he begane for to serue his mayster Labane,  
he couete Rachelle, his mayster doghter, to his wyfe, for hir 36

fairehede; and for hir he *seruede*. Bot when he wende to hafe  
 hade hire to his wife, he tuke firste Lya, þe toþer doghter, in stede  
 of Racheffe; and aftirwarde he tuke Rachelle; and so he hade  
 4 bathe at þe laste. By Iacob in Haly Writt es vndirstande ane  
 ouerganger of synnes. By þise two wymmen ere vndirstanden,  
 as Sayne Gregor saise, two lyfes in Haly Kyrke, actyfe lyfe and  
 contemplatyfe. Lya es als mekift at say as traunliouse, and  
 8 betakyns actyfe lyfe. Racheffe, syghte of begynnynge, þat es,  
 Godd, and betakyns lyfe contemplatyfe. Lya was frwtefull, bot  
 scho was sare eghede. Rachelle was faire and lufely, bot scho  
 was barayne. Than, righte as Iacob couetid Rachelle for hir  
 12 fairehede, and neuer-þe-lesse he had hir noghte when he walde,  
 bot firste he tuke Lya and aftir-warde hir, Righte so, ilk man,  
 turnede by grace of compuncecyon sothefastly fra synnes of þe  
 werlde and of þe flesche, vn-to þe seruyce of Godd, and clennes  
 16 of gude lyffynge, hase gret desyre and gret langynge for to hafe  
 Rachelle, þat es, for to hafe 1yste and gastely swetnes in deu-  
 ocyon and contemplacion, for þat es so faire and so lufely. And  
 in hope for to hafe þat lyfe anely, he disposes hym for to *serie*  
 20 oure Lorde wyth all his myghtes. Bot ofte when he wenens for  
 to hafe Rachelle, þat es, riste in deuocyon, Oure Lorde suffers  
 hym firste for to be assayede wele and trauelde with Lya, þat es,  
 ouper with gret temptacions of þe werlde or of þe deuette, or  
 24 ells with ouer werldly besynes, bodily or gastely, in helpynge of his  
 euenceristyn. And when he es wele trauelde with þan, and  
 nerhande ouer-commen, Than oure Lorde gyffes hym Rachelle,  
 þat es, grace of deuocyon, and riste in concience. And so hase  
 28 he bathe Rachelle and Lya. So saff þou do after ensauple of  
 Iacob, take þise two lyfes, actyfe † & contemplatyfe, sen Godd  
 hase sett the bathe þe tane and þe toþer. By þe taa lyfe þat es  
 actyfe, þou saff brynge furthe fruyte of many gude dedis in helpe  
 32 of thynd euenceristyn; And by þe toþer, þou saff be made and  
 bryghte and clene in þe behaldynge of souerayne bryghtnes, þat  
 es Godd, begynnynge and ende of all þat es made. And þan saff  
 þou be sothefastly Iacob, and ouerganger and ouercommere of all  
 36 synnes; and after, by þe grace of Godd thi nam saff be chaungede,

By Jacob is  
 meant one  
 who over-  
 comes sins,  
 Leah and  
 Rachel are  
 the two sorts  
 of lives, active  
 and contem-  
 plative.

Those that  
 desire Rachel  
 are o'ten first  
 obliged to  
 take Leah.

But after-  
 wards Ra-  
 hel  
 is given.

You must  
 take both the  
 livs.

[†Lf. 224 bk.]

Thus shall  
 you be like  
 Jacob, an  
 overcomer of  
 sins, and then

Israel, that is,  
one that sees  
God.

as Iacobe name was turnede in-to Israel. Israel es als mekiſt at say, als a mañ seande Godd. Than, if pou be firste Iacob, and discretly will vse þise two lyfes in tyme, pou saſt be aftir Israel, þat es, verray contemplatyfe. Ouper in þis lyfe he will delyuer 4 þe, and make þe free fra charge of besynes whilke pou ert boundeñ to, or ells after þis lyfe fully in þe blysse of Heueñ when pou comes thedire. ¶ Contemplatyfe lyfe es faire and

You may de-  
sire the life  
contemplative,  
but you must  
use the life  
active.

medfull, and þare-fore pou saſt aye hafe it in desyre. Bot pou 8 saſt hafe in vsesynge mekiſt þe lyfe actyfe, for it es so nedfull and so spedfull. And þare-fore if pou be putt fra thi reste by deuocyoñ when þe ware leueste be still þar-at, by thy childire, thy seruantes, or by any of thyñ euencristeñ, for þaire profyte or 12

Therefore be  
not sad if  
worldly busi-  
ness takes  
you from your  
devotion, but  
do it as for  
Christ and it  
shall be  
spiritually  
profitable to  
you.

ese of þaire hertes skilfully askide, be noghte angry with þañ, ne heuy, ne dredfull, as if Godd wald be wrathe with the þat pou leste Hym for any oper thyng, For it es noghte so. Bot lyghtly pou leue of thi deuocyoñ, wheþer it be in prayers or in medi- 16 tacyons, and goo do thi dett and þi seruysse to þine euencristeñ als redily als if oure Lorde hymselfe bade þe do so. And suffire mekely for His lufe with-owtten gruchyng, if pou may, and dissese and trubblýng of þi herte by-cause of mellyng with 20 swylke besynes, For it may fall sumtyme þat þe trubylyere þat pou hase bene owtwarde with actyfe werkes, The mare brynnande desyre pou saſt hafe to Godd, and þe more clere syghte of gostely thynges, by grace of owre Lorde, in deuocyoñ when pou comes 24 þare-to. For it faris þer-by as if pou hade a littiſt cole, and pou walde make a fyre þare-with, and ger it bryñ. Thow wald fyrste

The good  
works of  
active life are  
like the sticks  
which cause  
the coal to  
burn.

lay to stykkes, and ouer-hille þe cole; and if it semyd as for a tym þat þousulde qwenche þe cole with þi stykkes, Neuer-þe-lesse, 28 when pou hase habedyñ a while, and after blowes a lyttiſt, Onane sprýnges a grete flawme of fyre, for þe stykkes ere turnede to fyre. Righte so gastely, thi will and thi desyre þat pou hase to Godd, it es, as it ware, a littiſt cole of fyre in þi 32 saule, For it gyffes to þe sumwhate of gostely hete and gostely lyghte; bot it es full lyttiſt, For ofte it waxes colde, and turnes to fleschely riste, and sumtyme into ydilnes. For-þi it es gude þat pou putte þare-to stykkes, þat ere gud werkes of actyfe lyfe. 36

And if so bee þat þire werkes, as it semes, for a tyme lette thi  
desyre, þat it may noghte be so clene ne so feruente as þou walde,  
Be noghte to dredfull þare-fore, Pot habye and suffire a while,  
4 and go blawe at þe fyre, þat es, firste do thi werkes, and go þam  
allane to þi prayers and thi meditacyons, and lyfte vpe thi herte  
to Godd; and pray Hym of His gudnes þat He will accepte thi  
werkis þat þou duse to His plesance. Halde þou † þam as noghte  
8 in thyne aweñ syghte, bot anely at þe merey of Hym. Be a-  
knowe mekely thi wrechidnes and thi frelte, and arett all thi  
gude dedis sothefastely to Hym, in als mekil als þay ere gude ;  
and in als mekil als þay ere badde, noghte donne with all þe  
12 circumstance þat ere nedfull vn-to gude dedis, for defaute of dis-  
crecion, put tham vn-to thi selfe. And for þis meknes saß all  
thi dedis turne in-to flawme of fyre, as stykkes laide apou þe cole.  
And so saß gude dedis owtewarde noghte hyndire thi deuocyon,  
16 bot raper make it mare. Oure Lorde sayse in Haly Writ þus :  
¶ ‘ Ignis in altare meo semper ardebit, et sacerdos mane surgens  
subiciet ligna, ut ignis non extyngnatur.’ ‘ Fyre,’ he sayse, ‘ saß  
bryñ in myne autir, and þe priste rysande at morne saß putt  
20 vndire stykkys, þat it be noghte qwenchede.’ This fire es lufe and  
desire to Godd in saule ; whilke lufe nedis to be nureschede and  
kepide by laynge to of stykkis, þat it goo noghte owte. Thise  
stykkes ere of dyuerse matire : Somñ ere of a tre, and somñ er of  
24 anoper. A mañ or a womañ þat es letterede, and hase vndir-  
standynge in Haly Writt, if he hafe þis desire of deuocyon in his  
herte, It es gude vn-to hym for to gedire hym stekkis of haly  
ensaumpills and saynges of oure Lorde by redynges of Haly Writ,  
28 and noresche þe fyre with thaym. Anoper mañ or a womañ  
vnletterede may noght so redyly hafe at his hand Haly Writt  
and doctours sawes, and for-thi it nedis to hym to do many gud  
werkis owtewarde to his euñ cristyn, and kyndil þe fire of lufe  
32 with tham. And so it es gude, ilke mañ in his degre, aftir he es  
disposede, þat he gette hym stykkes of a thyng or of oper, ouper  
prayers or gude meditacyons, or redynges in Haly Writt, or gude  
bodily wykynges, for to nuresche þe desire of lufe in his saule  
36 þat it be noghte qwenchede ; For þe affeccyon of lufe es tendir

Fear not that  
God will not  
accept the  
works done to  
please him.

(† Lf. 225 l)

Your good  
deeds will not  
hinder your  
devotion, but  
rather make  
it more.  
[Levit. vi. 12.]

The fire of  
devotion  
must be fed  
with divers  
sorts of fuel.

One is learn-  
ed in Haly  
Writ and  
doctors' saws.  
Another  
being unlet-  
tered must  
be content  
with bodily  
deeds.



and lyghtly wiþ vanyſche awaye, bot if it be wele kepide, and by gud dedis bodyly or gastely contenualy nuresched:

As you have  
received a  
spark of this  
fire you must  
nourish it  
with fuel.  
[Deut. iv. 24.]

**N**ow þaṁ, seṁ oure Lorde hase sente in-to thi herte a littill sparke of his blysside fire, þat es hym-selfe, as Haly 4  
Writt saise 'Deus noster ignis consumens est,' 'oure Lorde es fyre wastande'—For as bodily fyre wastes all 8  
bodily thynges þat may be wastyde, Righte so gastely fyre, þat es Godd, wastis all maner of syn whare-so it fallis; and for-thi oure Lorde es lykkende to fyre wastande. I pray þe 12  
hertly, dere syster, noresche þis fire. This fire es noghte ellis bot lufe and charyte; þis hase He sent in-till erthe, as He saise  
[Luc. xii. 49.] in the Gosepelle, 'Ignem veni mittere in terram, et ad quid nisi 16  
ut ardeat.' 'I am comenṁ,' He saise, 'for to send fyre of lufe intill erthe, and whare-to þat it suld bryṁ;' þat es, Godd hase sent fire of lufe, þat es, gude desyre and a grete wiþ vn-to plesse 20  
Hym, in-to manes saule, and vn-to þis ende, þat a maṁ suld knawe † it, kepe it, noresche it and strenghe it, and be sauede thare-by. The more desire þat þou hase vn-to Hym, þe more 24  
es this fyre of lufe in the. The lesse þat thi desire es, þe lesse es þis fire. The mesure of þis desyre, how mekiṁ it es, noþer 28  
in thi selfe, ne in na noþer, knowcs þou noghte, ne no maṁ of hym-selfe, Bot Godd allone þat gyffes it; and for-thi dispyte noghte with þi selfe as if þou wolde knawe how mekiṁ thi desire 32  
es, Bot be besy for to desyre als mekiṁ als þou may, Bot noghte for to wete þe mesure of thi desyre. Sayne Austyṁ saise, þat þe lyfe of euer-ilk a gude Cristyṁ maṁ es a contennelle desire to Godd, and þat es of a gret vertue, For it es a gret crying in þe 36  
erris of Godd; þe more þat þou desires, þe heghere þou cries; þe better þou prayes, þe wyseleere þou thynkis. And what es þis desire? Now, sothely, na thyng bot a lathynge of all þis werldis blysse, of all fleschely lykynge in thi herte, and a qwemfuṁ langynge, with a thirsty 3ernyng, to henenly loye and endles 40  
blysse. This, thynke me, may be callid a desire of Godd. If þou hafe þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele, and noresche it wysely; and whē þou salt pray or thynke, make þis desire begynnyng of all þi werke for to encesse it. 44

This fire is  
the desire for  
God.

[† 1f. 225 bk.]

And it consists in earnest  
longing for  
heavenly  
things and  
despising of  
this world.

Luke after na noþer bodily swetnes, noþer sownyng ne sauour-  
 ynge, ne wondirfull lyghte, ne Aungelis syghte, ne if oure Lorde  
 hym-selfe, as vn-to þi syghte, walde appere to þe bodily; charge it  
 4 bot a lytil; Bot at all thi besynes be þat þou myghte fele sothe-  
 fastly in thi thoghte a lathynge and a full forsakyng of all  
 maner of syn and of vncleennes, with a gastely syghte of it, how  
 foule, how vggly, and how paynfull þat it es; and at þou myght  
 8 haue a myghty desyringe to vertus, to mekenes, to charite, and  
 to the blysse of Heuē. This, thynke me, ware gastely com-  
 forthe and gastely swetnes in a mans saule, as for to haue clenness  
 in concience, fra wikkidnes of all werldly vanyte, with stabill  
 12 trouthe, meke hope, and full desyre to Godd.

This must  
 needs bring  
 comfort and  
 blessing to  
 the soul.

**H**ow-so-uer it es of oþer confortes and swetnes, me  
 thynke þat swetnes sekire and sothefaste þat es  
 felid in clenness of concyence, by myghty for-  
 16 sakyng and lathynge of all syn, and by in-ward  
 syghte, by feruent desyre of gastely thyngis.  
 And oþer confortes or swetnes, or any oþer maner  
 of felynges, bot if pay helpe and lede to þis ende, þat  
 20 es, to clenness in concience, and gastely desyre of Godd; ere  
 noghte full sekire for to reste one. But now may þou aske  
 wheþer this desyre be lufe of Godd. As vn-to þis I say, þat þis  
 desire es noghte *propirly* lufe, bot it es a begynnynge; For lufe  
 24 *propirly* es a full cuppillynge of þe lufande and þe lufed to-gedyre,  
 as Godd and a saule, in-to ane. This cuppillyng may noghte be  
 had fully in this lyfe, Bot anely in desyre and langynge pare-to;  
 as if a mañ † lufe an oþer wilke es absent, he desyris gretly his  
 28 presence, for to haue þe vys of his lufe and his likyng. Righte  
 so gostely, als lang als we erre in þis life, oure Lorde es absent  
 fra vs, þat we may noþer se Hynd, ne here Hynd, ne fele Hym als  
 He es, and pare-fore we may noghte haue þe vis of His lufe here  
 32 in fulfilling. Bot we may haue a desyre and a gret zernynge for  
 to be present to Hym, for to se Hym in His blysse, and to be  
 anede to Hym in lufe. This desyre may we haue of<sup>1</sup> His gyfte in  
 þis life, by þe wilke we sail be safe, For it es lufe vn-to Hynd as  
 36 it may be hade here. This Sayne Paule saide, ‘*Scientes quidem*

But this de-  
 sire is not the  
 full love of  
 God, but only  
 the beginning  
 of it.

[† Lf. 226.]

The perfect  
 love of God  
 cannot be  
 reached in  
 this world.

[2 Cor. v.  
 6-9.]

<sup>1</sup> MS. haue of haue of.



*dum sumus in hoc corpore pergrinamur a Domino, per fidem enim ambulamus, et non per speciem, audemus autem et bonam voluntatem habemus magis pergrinari a corpore et presentes esse ad Deum; et ideo contendimus, siue absentes siue presentes, placere illi.* Sayne Paule sais þat ‘als lange als we ere in þis body, we ere pilgrymes fra oure Lorde,’ þat es, we ere absent fra heuen in þis exile; we go by trouthe, noghte by syghte, þat es, we lyff in trouthe, noghte in bodily felynge; we dare and hase gud wilt to be absent fra þe body, and be present to Godd, þat es, we for elennes in concyence, and sekire trouthe of saluacyone, dare desyre gastely absence fra oure body by bodily dede, and be present to oure Lorde. Neuer-þe-les, for we may noghte zitt, 12 ‘perfore we stryfe, wheþer we be absent or present, for to plesse Hynd,’ and þat es, we stryfe agayne synnes of þe werlde and likynges of þe flesche by desyre to Hynd, for to brynd in þis desire all thynges þat lettes vs fra Hynd. ¶ 3it askes þou wheþer 16 a mañ may haue þis desire contenually in his herte or noghte. Þe thynke nay. As to þis, I may say as me thynke, þat þis desire may be hadd, as for þe vertu and profite of it, in habyte contenually, bot noghte in wyrkyng ne vsesynge, as by þis ensample: 20 If þou ware seke, þou sulde haue, as ilke mañ hase, a kyndly desire of bodily hele contenually in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ylyke. For if þou, slepande or elles wakande, thynke of sum werldly thyng, þan hase 24 þou þis desire anely in habite, noghte in wyrkyng; Bot wheñ þou thynkes of þi seknes and of thi bodily hele, þan hase þou it in vssynge. Righte so, gostely, es it of desyre to Godd. He þat hase þis desyre of þe gyfte of Godd, þose he slepe, or ells thynke 28 noghte of Godd bot of werldly thynges, 3it he hase þis desyre in habyte of his saule vntill he syñ dedly. Bot wheñ he thynkes of Godd, or of elennes of lyffynge, or of þe Joyes of Heuend, Than wirkkis his desyre als lange als he kepis his thoghte and his 32 entente to plesse Godd, ouþer in prayere or in meditacyon or in any oþer gud dede of actyfe lyfe. Thane es it gude þat all oþer besynes be for to stire þis desire and vse it be discrecyon, now in a dede, now in a noþer, after we ere disposede and hase grace 36

In this world we must walk by faith, not by sight.

Neither can the desire of God be always present to us consciously, but it may in habit,

And this habit is exercised in all religious actions.

to. This desire es rute of all thi wirrkynge; For, wete þou wele, whate gude dede it be þat þou† dose for Godd, bodily or [† Lf. 226 bk.] gostely, it es ane vsynge of þis desyre; and þerfore when þou  
 4 duse a gude dede, or prayes, or thynkis of Godd, thynk noghte in thi herte, doutande wheþer þou desires or noghte, For þi dede schewes thi desyre. Sunn ere vnkonde, and wenes þat þi desire noghte Godd, bot if þi be ay criande ef Godd with  
 8 wordis of paire mouthe, or elles in theire hertis by desyrand wordes, as if þi said thus: 'A, Lorde, brynge me to Thi blyse!' 'Lorde, make me safe!' or swylke oþer. The wordis ere gude, wheþer þi be sowned in þe mouthe, or ellis fourmede in þe  
 12 herte, For þi stire a mans herte to þe desyrynge of Godd. Bot neuerþeles, with-owtten any swylke wordes, a clene thoghte of Godd or of any gostely thyng, as of vertu; or of þe manhede of Criste, of þe Ioyes of Heuē, or of vnderstandynge of Haly  
 16 Writte, with lufe, may be bettire þan slyke wordis. For a clene thoghte of Godd es sothefaste desyre to Hynd; and þe mare gastely þat thi thoghte es, þe mare es thi desire; and for-thi be þou noghte in dowte ne in were when þou prayes or thynkes  
 20 one Godd, or ellis duse any owtwarde dedis to thyne euencristynd, wheþer þou desyres Hynd or noghte, For thi dedis schewes it. Neuerþeles, if it be so þat all thi gude dedis bodyly and gastely ere a schewynge of thi desire to Godd, 3it es þer a dyuersite  
 24 by-twix gastely & bodily dedis; For dedis of contemplatyfe lyfe er propirly and kyndly wirkyng of þis desire, bot owtwarde dedis ere noght so; and for-thi, when þou prayes or thynkes one Godd, thi desire to Godd es mare hale, mare feruent, and mare  
 28 gastely, þan when þou duse oþer dedis vn-to thyne euencristynd.

Some foolishly think that they cannot have this desire of God except they are continually calling upon Him.

Good deeds prove the existence of the desire.

Especially the deeds of contemplative life.

32 **N**ow þan, if þou aske how þou schalt kepe this desire and norische it, a litill I schal tell the, noghte for þou schalt vse þe same fourme all-way as I say, Bot for þou schalt haue, if nede be, some wyssyng for to rewle the in thynd occupacyon. For I may noghte, ne I cannd noghte, tell the fully what es beste ay to þe for to vse, Bot I schal say to þe sumwhate as me thynke. One nyghtis, aftir thi slepe, if þou  
 36 wilt ryse for to serue thi Lorde, thou schalt fele thi-selfe firste

I will endeavour to tell you something as to the way of nourishing this desire.

fleschely heuy, and sumtynd lusty; Than saß þou dispose the for  
to pray, or for to thynke soñd gude thoghte for to qwykkyn thi  
herte to Godd; and sett all thi besynes firste for to drawe vp  
thi thoghte fra werldly vanytes and fra vayne ymagynacyouns 4  
fallande in-to thi mynde, þat þou may fele sum deuocyō in thi  
sayinge, or els, if þou wilt thynke of gostely thynges, þat þou be  
noghte letted with swylke vayne thoghtes of þe werlde or of þe  
flesche in thi thynkyng. Thare ere many maners of thynkynges: 8  
whilke ere beste to þe, I canð noghte say, Bot I hope þe whilke  
þou felis maste sauour in, and maste riste for þe tyme, it es beste  
for the. Thow may, if þou wilt, sumtynd thynke oñ thi synnes  
be-for donne, and of thi freeltes þat þou fallis in ilke day, and 12  
aske *mercy*† and forgyfnes for thaynd. Also aftir this þou may  
thynke of synnes and of wrechidnes of thynd euencristend, bodily  
and gastely, with pete, and of compassiō of thaynd, and cry  
mercy and forgyfnes for thaynd als tendirly als iff þay ware 16  
thynd awend; and þat es a gude thoghte, For I tell þe for-sothe  
þou may make oper mens synnes a precyouse oynement for to  
hele with thyne awend saule when þou hase mynde of thaym.  
This oynement es precyouse, all if þe spycery in it-selfe be noghte 20  
full clene, For it es triacle made of veynd for to distroye veynd,  
þat es to saye, thyne awend synnes, and oper mens also broghte  
in-to þi mynde. If þou bete þaund wele with sorowe of herte, pete  
and compassiō, þay turne vn-to triacle, whilke makes thi saule 24  
hale fra pryde and envye, and brynges in lufe & charite to  
thyne euencristend. This thoghte es gude sumtyme for to hafe.  
Also þou may hafe mynde of þe manhede of oure Lorde, in his  
byrthe or in his passiō, or in any of his werkes, and fede thi 28  
thoghte with gastely ymagynacyō, of it, for to stirre thyne  
affecciō to mare lufe of Hynd. This thoghte es gude and  
spedfull, namely when it commes fiely of Goddes gyfte, with  
deuocyō and fernour of þe sperite. Elles if a mañ may noghte 32  
lightly hafe sauour ne deuocyō in it, I halde it, noghte spedfull  
þaund to a mañ for to prese to mekil þare-till, as if he walde gete  
it by maystry. For he saß mowe breke his heuede; and his body  
and he saß neuer be þe nerre. For-thi me thynke, vn-to þe it es 36

Think over  
the sins which  
you have  
committed.  
[† Lf. 227.]

And pray for  
your fellow-  
creatures.

Which is a  
precious oint-  
ment to the  
soul.

Also meditate  
upon the in-  
carnation of  
our Lord.

gude for to haue in mynde his manhede sumtyme; and if deuocyon and sauour cumd *with*-alle, kepe it and folowe it for a tyme; bot leue of sone, and hyng noghte to lange pare-appeyn.

4 Also if deuocyon cum noghte *with* mynde of þe passion, stryng noghte to prese to mekil þare-after. Take esyly þat wilt cumd, and go furthe to somd *oper* thoghte. Also, *oper* þar bene þat ere mare gostely, as for to thynke of vertus, and for to se by lyghte

8 of vnderstandyng what þe vertu of mekenes es, and how a mañ sulde be meke. Also, what es pacyence and clenness, rightwysnes, chastyte, and sobirte, and swylke *oper*, and how a man sulde gete all thiese vertus, and by swylke thoghtes for to haue gret desire

12 and langgyng to þise vertus for to haue thaynd, and also for to haue a gastely syghte, and þe desyre of þise vertus. A saule sulde mowe fele grete comforthe if a man had grace of oure Lorde, *with*-owtten whilke grace a mans thoghte es halfe blynde, *with*-

16 owtten sauour of gastely swetnes. Also for to thynke of þe sayntes of oure Lorde, of Appostylls, Martirs, Confessours and haly virgyns, Byhalde inwardly thaire haly lyffynge, þe grace and þe vertus þat oure Lorde gafe þam here liffande, and by þis

20 mynde for to stirre thynd aweñ herte to take ensaumpil of þam vn-to better lyffynge. Also the mynd of oure Lady Saynt Marie abowne all *oper* sayntes, for to see by gostely eghe þe abowndance of grace in hire haly saule, when scho was here lyffand; þat

24 owre Lorde gafe hir allane, passande† all *oper* creatours; For in hir was full-hede of all vertus, *with*-owttynd weñ of synnd. Scho had full mekenes and perfit charite, and fully *with* þise þe bewte of all *oper* vertus so hally, þat þare myghte no styrrynge of

28 pride, envie, ne wrethe, ne fleschely lykyng, ne no manere of synnd enter in-till hir herte, ne defoule þe saule in no party of it. The behaldyng of þe fairehede of þis blyssid saule sulde stirre a mans herte vn-to gostely comforthe gretly; and mekil mare þam

32 abowne þis, þe thynkyng of þe saule of Ihesu oure blyssid Lorde, the whilke was aned fully to þe Godhede, passand *with*-owttynd comparisond oure Ladye and all *oper* creaturs. For in þe person of Ihesu er two kyndis, þat es, Godd & mañ, fully anede to-

36 gedir. By þe vertu of this blyssful anynge, whilke may noghte

But do not force yourself too much to these thoughts.

Also meditate upon the different virtues.

And on the lives of the Saints, Martyrs, and Confessors.

Specially of our Lady Saint Mary.

(† Lf 227 bk.

Who had all virtues in perfection.

But above all the character of Jesus, who was a union of God and man.

[Colos. ii. 9.]

And of the  
mercy which  
the Lord has  
shewed to us.And of the  
mercy which  
the Lord has  
shewed to us.Also meditate  
upon the  
wretchedness  
of this life  
and the joys  
of Heaven.

[† Lf. 228.]

he saide ne consayued<sup>d</sup> be manes wit, the saule of Ihesu ressayuede  
 þe fulhede of wysedom<sup>u</sup> and lufe and all gudnes, as þe Appostiff  
 saise: ‘Plenitudo diuinitatis inhabitauit in ipso corporaliter;’  
 þat es, þe Godhede was anede fully to þe manhede in þe saule of 4  
 Ihesu; and so by þe saule duellide in þe body. Þe mynde of þe  
 manhed of oure Lorde on þis wyse, þat es, for to behalde þe vertus  
 and þe ouer-passande grace of þe saule of Ihesu, sulde be con-  
 forthelabiff to a mans saule. Also mynd of þe myghte of þe 8  
 wysedom<sup>u</sup> & þe gudnes of oure Lorde in all his creaturs, For in  
 als mekill als we may noghte see Godd fully in hym-selfe, her  
 lyffande, For-thi we saff be-halde hym, lufe hym and dred hym,  
 and wondire hys myghte and his wysdom<sup>u</sup>, and his gudnes in his 12  
 werkes and his creaturs. Also for to thynke of þe mercy of oure  
 Lorde þat he hase schewed to þe and to me, and to all synfull  
 kaytyfes þat hase bene combirde in synn, speride so lange in þe  
 deuettis presone, how oure Lorde sufferde vs pacyently in oure 16  
 synn, and tuke na vengeance of vs, as he myghte ryghtfully hafe  
 donne, and putt vs tiff helle, if his mercy had noghte lettide  
 hym, Bot for lufe he sparede vs, he had pete of vs, and sente his  
 grace in-tiff oure hertes, and callid vs owte of oure synn, and by 20  
 his grace hase turnede oure will hally to hym, for to hafe hym,  
 and for his lufe to for-sake all maner of synn. The mynde of þis  
 mercy and þis gudnes made, with oþer circumstance mo þan I cañ  
 or may reherse, now brynges in-to my saule grete triste in oure 24  
 Lorde and full hope of saluacyon, and it kyndlyffs desire of lufe  
 myghtily to þe Ioyes of Heuen. Also for to thynke of þe  
 wrechidnes, þe myscheues and þe perills, bodily and gastely, þat  
 fallis in þis lyfe, and after þat, for to thynke of þe Ioyes of 28  
 Heuen, how mekill blysse þare es, and how mekill Ioye; For þare  
 es no synn, no sorowe, no passion, no payne, no hungre, no  
 thriste, † no sare, no sekenes, no dowte, no drede, no schame, no  
 schenchiþe, no defaute of myghte, ne lakkyng of lyghte, no want- 32  
 tyng of will; Bot thare es souerayne fairenes, lyghtnes, strenghe,  
 Fredom, hele, lykyng ay-lastande, wysedom<sup>u</sup>, lufe, pees, wirchiþe,  
 sekirnes, ryste, Ioy and blysse with-owtten ende. The more þat þou  
 thynkis and felis þe wrechidnes of þis lyfe the more frequently saff 36



pou desire þe Ioye and þe riste of þat blyssede lyfe. ¶ Many meñ  
er couetouse of werldly wyrchips and erthely reches, and thynkes  
nyghte and day, dremande and wakande, how and what maner  
4 þay myghte wyñd þare-to, and for-getes þe mynde of thayñd selfe  
of þe paynes of helle and of þe Ioyes of Heueñ. Sothely þay  
are noghte wyse : Thay ere lyke vn-to þe childir þat rynnes aftire  
buttyrflyes, and, for þay luke noghte to thaire fete, þay fall sum-  
8 tyme, and brekes paire legges. What es all þe wirchipe and þe  
pompe of þis werlde in reches and Iolyte, bot a buttyrflye ?  
Sothely noghte elles, and 3itt mekill lesse. Tharefore I praye  
þe, be þou couetouse of þe Ioyes of Heueñ, and þou shalt haue wir-  
12 chipe and reches þat euer more shalt laste. For at þe laste ende,  
whēd werldly couetouse meñ brynges no gud in thaire handis,  
(for all þe wirchipes & rechese er turned to noghte saue sorowe  
and payne,) Than shalt heuenly couetous meñ þat forsakes trewly  
16 all vayne wyrchips of þis werlde,—or ells if þay haue wirchips &  
reches þay sett noghte paire lykyng ne paire lufe in thayñd, Bot  
ay in drede, in meknes, in hope, and in sorowe sumtyñd, and  
habydes þe mercy of Godd̄ patiently,—þay shalt þañd haue fully þat  
20 þay hase couetid, For thay shalt be coround as kynges, and sitt vpe  
with oure Lorde Ihesu in þe blysse of Heueñ. Also þar are  
many oþer meditacyons, mo þan I kan say, whilke oure Lorde  
puttis in-to a mans mynde for to stirre þe affeccioñd and resoñd  
24 of þe saule to lathe vanytes of þis werlde, and for to desyre þe  
Ioyes of Heueñ. These wordes I saye to þe, noghte as I had  
fully schewede þese maners of meditacions as þay ere wrought in  
a manes saule, Bot I touche thaym to þe a lyttill, for þou sulde, by  
28 þis littill, vñdirstande þe more. Noghte for-thi me thynke it es  
gude vn-to þe þat, when thou disposeþ þe for to thynke of Godd̄  
as I haue be-fore saide, or one oþer wyse, if thi herte be dulle  
and myrke, and felis noper witt ne sauour, ne deuocyōd for to  
32 thynke, bot anely of a naked desyre & a wayke witt, þat þou  
walde fayne thynke of Godd̄, bot þou can noghte, þan I hope it  
es gud to þe þat þou stryue noghte to mekill with thi selfe, as if  
þou walde by thyñd aweñd myghte ouercome † thi selfe, For þou  
36 myghte lightly Fall so in-to more myrknes, bot if þou ware þe

Many are  
eager for the  
things of this  
world, like  
children run-  
ning after  
butterflies.

But be thou  
covetous of  
the joys of  
heaven.

There are  
many other  
meditations,  
which I can-  
not here enu-  
merate.

If you find  
your heart  
dull and dark  
break off your  
meditation  
and say your  
Pater Noster  
and Ave, or  
read your  
Psalter.

[† Lf. 223 bk.]

more slye in thi wirkyng; and for-thi I hald it than moste sekýre vu-to þe for to say thi Pater noster & þine Aue Maria of þi matyns, or ells for to rede apoñ thi sauter, For þat es euer-more a sekýr standarde þat wiłł noghte faile; who-so may cleue 4 þer-to, he sałł noghte erre; and if þou may by prayenge gete deuocyoñ, Thañ, if þi deuocyoñ be anely in affeccioñ, þat es, in a grete desire to Godd with gastely delyte, halde furthe thi saynge, & brek noghte lyghtely off, For it Fallis þat praynge 8 with þe mouthe getis and kepis feruour of deuocioñ; and if a mañ cesse of saynge, deuocyoñ vanysche away. Neuer-þe-les, if deuocioñ of prayere brynge to thi herte gastely a thoghte of þe manhed of oure Lorde, or of any oþer before-said, and þis thoghte 12 sulde be lettide by þi saynge, þan may þou cesse of saynge, and occupye þe in meditacyoñ vntill it passe away. ¶ Bot of certayne thynges the by-houes be-warre in þi meditacioñ. Sum sałł I tell þe. Ane, þat wheñ þou hase had a gastely thoghte, ouþer in 16 ymagynunge of þe manhede of oure Lorde, or of swylke bodily thynges, and þi saule hase bene fedd and comforthid þer-with, and passes away by þe-selfe, be þou noghte to besy for to kepe it stift by maystry, For it sałł þan turne to pyne and to bitternes. 20 Also, if it passe noghte away, bot duellis stift in thi mynd by any traueñ of þi selfe, and þou for comforth of it wiłł noghte leue it, and þer-fore it reuys the fra þi slepe on nyghtys, or elles oñ dayes, fra oþer gud dedis, þis es noghte wele, Thou sałł wilfully breke of 24 wheñ [it] askis, 3a, sumtyme wheñ þou hase maste deuocyoñ, and ware latheste for to leue it, as wheñ it passes resonabill tyñ, or ells it turnes to dissesse of thyñ eueneristeñ, Bot if þou do so, elles þou dusse noghte wysely, as me thynke. A werldly mañ 28 or womañ þat felis noght peraunter deuocyoñ twys in a 3ere, if he felid, by þe grace of oure Lorde, gret compunccyoñ for his synnes, or elles by a mynde of þe passioñ of oure Lorde, þose he ware put fra his slepe a nyghte, or two or thre, vu-till his heued werke, 32 it es no force, for it commes to þañ seldoñ; Bot to þe, or to a-noþer mañ or womañ þat hase this maner of wirkyng in custoñ, as ware ilke oþer day, it es spedfult for till hafe discrecyoñ in 3our wykyng, noghte fully satl þer-to for to folow it 36

If these exercises bring to your heart a devout thought you may entertain it.

Yet strive not too much to retain such a thought.

And do not suffer it to interfere with your rest or your duties.

It is not with you as with those worldly people who only feel devotion once or twice in a year.



als mekift als wilt com̃. And I halde þat it es gud to þe for to vse þis maner in what deuocyon þat þou be, þat þou hyng noght to lange þare-appeñ, ouper for to put þe fra thi mete or thi slepe  
4 † in tyme, or for to disesse any oper mañ vnskilfully. The wyse mañ sayse, ‘Omnia tempus habent.’ Þat es, ‘all thyngis hase tyme.’ Anoper thyng es this, þat þe by-houys be-warre off. If thi thoghte be ocupied in ymagynacyon of þe manhede of owre  
8 Lorde, or in any swilke oper, and after this þou erte besy with all þe desire of thi herte for to seke knawynge or felyng mare gastely of þe Godhede, prese noghte to mekift þar-after, ne suffire noghte thi herte fall fra þe desire, as if þou ware abydande or  
12 gapand aftir sum qwyent stirrynge, or sum wondirfull felynge vthire þan þou hase had. Thou sañ noghte do so. It es ynoghe to me and to þe for to haue desyre & langynge to oure Lorde; and if he wilt, of his fre grace, ouer þis desire, send vs of his  
16 gostely lyghte, and opyñ oure gostely eghed̃ for to se & knawe more of Hym̃ þan we hase had be-fore by comoñ traueñ, thanke we Hym þar-of; and if He wilt noghte, for we er ȝit noghte meke ynoghe, or ells we er noghte disposede by clennes  
20 of lyffynge in oper sydis for to ressayue his grace, Than sañ we mekly knawe oure aweñ syñ and wrechednes, and hald vs payed with þe desyre þat we hase to Hym̃, and with oure comoñ thoghtes þat may lyghtly fall vndir oure ymagynacion,  
24 as of oure synns, or of Cristes passioñ, or of swilke oper; or ells with prayers of þe sauter, or sum oper, and loue Hym with all oure hert, þat He wilt gyff vs þat. If þou do oper wyse, þou may lyghtly be by-gyled by þe spiryte of oure errour, For it es pre-  
28 sumpcioñ, a mañ by his aweñ wytt for to prese to mekift in-to knawynge of gastly thynges, bot if he felid plente of grace, For þe wyse man saise þus, ‘Scrutator maiestatis opprimetur a gloria.’ þat es to say, ‘Raunsaker of þe myghte of Godd̃ and of His  
32 Maieste, with-owtteñ gret clennes and meknes, sañ be ouerlayde and oppresside of Hym-selfe.’ &c<sup>o</sup> explicite.

Hang not too long upon any one point of devotion.

[† Lf. 229.]

[Eccles. iii. 1.]

Nor strive to push the imagination too far.

But be humbly instructed of Christ as far as He will teach you.

For it is presumption of our own wit to press too far into divine mysteries.  
[Prov. xxv. 27.]

<sup>1</sup> The Thornton MS. of this Treatise ends here. The Cambridge MS. has 19 more lines. The British Museum MS. stops considerably short of this. As the ending is marked in the Thornton MS., the additional matter in the Cambridge MS. has not been inserted.

## XII.

[THE VIRTUE OF OUR LORD'S PASSION.]

[Thornton MS., Lincoln Cathedral Library, leaf 229, back.]

All men lie  
under sin, butthe greatest  
sins can be  
forgiven to  
the true peni-  
tent through  
the Passion of  
Jesus.

**W**it thou wele, dere Frende, þat þof þou had neuer  
 done syn̄ with thi bodi, dedly, ne ventyll, bot  
 anely this þat es called Orygynall, (for it es þe  
 firste syn̄, and þat es þe lossyng of thy ryght- 4  
 wysnes whilke þou was mad in,) Suld thou neuer  
 hafe bene safe, if oure Lord Ihesu Criste by his  
 passiō had noghte delynerde the, and re-  
 storede þe agayne. And þou saill wit þat þou, be þou neuer so s  
 mekill a wreche, hafe þou donne neuer so mekill syn̄, for-sake  
 thi selfe and all thi werkes gude & ill, Cry mercy, and aske  
 anely saluacyōn by þe vertu of his precyouse passyōn mekly  
 and tristely, and with-owtten dowte þou saill haf it, and fra 12  
 this orygynall syn̄ and all oþer þou saill be safe. 3a, and þou  
 saill be safe as ane ankir incluse; and noghte anely þou, Bot  
 all cristen mēn & wymēn þat trowes appōn his passiōn, and  
 mekes þaū selfe, knawande þaire wrechidnes, askand mercy 16  
 and forgyfnes, and þe fruyte of his precyouse passiōn, anely  
 lawand þaū-selfe to þe Sacramentes of haly kyrke, þof it be swa  
 þat þay hafe bene cumbyrde in syn̄ & with syn̄ all þaire lyfe  
 tyme, and neuer had felyng of gastely sauour or swetnes, or 20  
 gastely knawynge of Godd, þay saill, in this faith and in þair gud  
 will, be safe, by þe vertu of þe precyouse passione of oure Lorde  
 Ihesu Criste, and com to þe blysse of Heuen. See here þe Endles  
 mercy of owre Lorde, how lawe He fallis to þe & to me and to 24  
 all synfull caytyfs. 'Aske mercy and hafe it:' Thus said þe  
 prophete in þe person of oure Lorde, 'Om̄is enym quicunque  
 invocauerit nomen Domini, saluus erit.' 'Ilk mān, what þat he  
 be, þat in-calles þe name of Godd, þat es to say, askes saluaciōn 28  
 by Ihesu and by his passiōn, he saill be safe.' Bot þis curtasye  
 of oure Lorde, sum mēn takes, and erre safede þer-by; and sum,  
 in traiste of his mercy and his curtasye, lyffes still in þair synnes.

Rom. x. 13.]

But some are  
beguiled by  
their know-  
ledge of this  
mercy into a

& wenys for to haue it when þam lyst; and þan may þay noghte,  
 For þay ere takyñ or þay wit, and swa þay dampne þañd selfe.  
 Bot now, sayse þou, if þis be sothe þou wondyrs gretly, for þat I  
 4 fynde wretyñ in sum haly mens saghes. Sum sayse, as I vñdir-  
 stande, þat he þat cañd noghte lufe þis blyssed name Ihesu, ne  
 fynd ne fele in it gastely Ioye and delitabilite, *with* wondirfult  
 swetnes in þis lyfe here, ffra þe souerayne Ioy and gastely swetnes  
 8 in þe blysse of Heueñ he sañt be aliene, and neuer sañt he com  
 par-to. Sothely þise wordes, when I here thayñd or redis þañd,  
 stonyes me, and makis me gretly ferd; For I hope, as þou sayse,  
 þat many, by þe mercy of Godd, sañt be safe, be kepyng of his  
 12 *commandementez* and by verray repentance of paire euyñ lyfe  
 be-fore done, þe wylke felid neuer gastely swetnes ne inly sauour  
 in þe name of Ihesu or in þe lufe of Ihesu. And for-thi I merueñt  
 me þe more, þat þay say the contrarye here-to, as it semys. Als  
 16 vn-to þis, I may say, as me † thynke, that theire saynge, if it be  
 wele vñdirstandeñ, es sothe, ne it es noghte contrarie to þat  
 that I haue said, For þis name Ihesu es noghte efts for to say one  
 Ynglische bot ‘heler or hele.’ Nowe euer-ilk mañ þat lyffes in  
 20 þis wrechid lyfe, es gastely seke, For paire es na mañ þat lyffis  
*with-owtten* syn, whilke es gastely seknes, as Sayn Ihoñ sayse  
 of hym-selfe and oþer perfite meñ thus, ‘*Si dixerimus quod*  
*peccatum non habemus, ipsi nos seducimus, et c<sup>o</sup>.*’ ‘If we say þat  
 24 we haue na syn, we begile oure-selfe, and sothefastnes es noghte  
 in vs.’ And for-þi he may neuer fele ne com to þe Ioyes of  
 Heueñ, vn-to he first be made hale of þis gostely seknes. Bot  
 þis gastely may na mañ haf þat hase vse of resoñ, bot if he  
 28 desire it and lufe it, and haue delite þar-in, in als mekitt als he  
 hopis for to get it. Now þe name of Ihesu es noghte elles bot  
 þis gastely hele. Whare-fore it es sothe þat þay say, þat þar may  
 na mañ be safe bot if he lufe & lyke in þe name of Ihesu; For  
 32 þar may na mañ be gastely hale, bot if he lufe and desire gastely  
 hele; For ryght als a mañ ware bodily seke, þer ware nane  
 erthely thyng sa dere ne so nedfult to hym, ne so mekitt suld be  
 desyrid of hym, als bodily hele (For þose þou wald gyff hym aft  
 36 þe reches and þe wirchips of þis werlde, and noghte make hym

presump-  
 tuous trust.

How then can  
 some learned  
 men declare  
 that none can  
 be saved who  
 do not love  
 the name of  
 Jesus, when  
 there is hope  
 for all peni-  
 tent sinners?

[† Lf. 230.]  
 Their words,  
 if well under-  
 stood, are  
 true.

[1 Joan i. 9.]

For no man  
 can be saved  
 who desires  
 not and loves  
 not salvation,  
 and Jesus is  
 salvation.

hale of þat þou myghte, þou plesid hym noghte)—Righte so it  
 es to a mañ þat es seke gastely, and felis þe payne of gastely  
 seknes. Nathyng es so dere, so nedful, ne so mekið desirid of  
 hyñ, als his gastely hele, and þat es Ihesu, withowtteñ whilke, añ 4  
 þe Ioyes of Heueñ may noghte lyke hyñ. And this es þe skil  
 (as I hope) whi oure Lorde, when he tuke mankynde for oure  
 saluacyoñ, he walde noghte be called by na name betakenande  
 his Endles beyng, or his myghte, or his wysdoñ, or his ryght- 8  
 wysnes, bot anely by þat that was cause of his commynge, and þat  
 was saluacyoñ of mans saule. Whilke saluacioñ was maste  
 dere and maste nedful to mañ; and þis saluacyoñ, betakens þis  
 name Ihesu. þan bi this it semes, þat þer may na mañ be safe 12  
 bot if he lufe Ihesu; For þer may na mañ be safe bot if he lufe  
 saluacyoñ, whilke lufe he may hafe þat lyfes and dyes in þe  
 laweste degre of charite. Also I may say oñ a-noþer wyse, þat  
 he þat cañ noghte lufe þis blessed name Ihesu with gastely 16  
 myrthe, ne enjoye in it with heuenly melodye here, he sañ neuer  
 hafe ne fele in þe blysse of Heueñ þat fulhede of souerayne Ioye,  
 þe whilke he þat myghte in þis lyfe, by habondance of perfite  
 charite, enjoye in Ihesu, sañ hafe & fele, † and so may thaire 20  
 saynge be vnderstandeñ. Neuer-þe-les, he sañ be safe, and hafe  
 full mede in þe syghte of Godd, añ if he be in þis lyfe in the  
 laweste degre of charite, by kepyng of Goddes commandementes,  
 For Criste sayse in the Gospelle, ‘In domo Patris mei mansiones 24  
 multe sunt.’ ‘In my fadir house erre many sere dwellynges.’  
 Sum are for perfite saules, þe whilke in þis lyfe ware fulfillede of  
 grace of þe Haly Gaste, and sang louynngs to Godd in contem-  
 placioñ of Hym with wondirful swetnes and heuennly savour. 28  
 Þise saules, for þay hade maste charite, sañ haue hegheste mede  
 in þe blyse of Heueñ, For þise ere callid Goddes derlyngs.  
 Othir saules þat ere in þis lyfe inperfite, and erre noghte disposed  
 to contemplacyoñ of Godd, ne had noghte þe fullhede of charite, 32  
 as apostells or martirs had in þe begynnyng of haly Kirke, þay  
 sañ haue þe lawere mede in þe blyse of Heueñ, For þise er  
 callede Goddis frendis. þus callis oure Lorde chosē saules in  
 haly writt, sayand thus, ‘Comedite amici, et inebriamini caris- 36

It was for this  
 reason that  
 our Lord took  
 that name.

Nor can any  
 enjoy heaven  
 who love not  
 this blessed  
 name here.

[† Lf. 230 bk.]

Yet a man  
 can be saved  
 who is in the  
 lowest degree  
 of love.

[Joan xiv. 2.]

Some there  
 are of great  
 advances in  
 God's love.  
 These are  
 God's dar-  
 lings.

Others of  
 lower attain-  
 ment who are  
 God's friends.

[Cant. v. 1.]

simi.' 'Mi frendes, ete 3e; and my derlynges, be 3e drunkynd.' As  
 if oure Lorde said one þis wyse, '3e þat er my frendis, for 3e keped  
 my commandmentes, and sett my lufe be-fore þe lufe of þe werlde,  
 4 and lufed me more þan any oþer erthely thyng, 3e sañt be feedd  
 with gastely fude of þe brede of lyfe. Pot 3e þat er my derlynges,  
 and neghte anely kcpid my commandementis, Bot also of 3oure  
 aweñd fre wiñt fulfillde my con sailles, and ouer þat 3e luffed me  
 8 anely enterely with añt þe myghtes of 3oure saule, and brynnede  
 in my lufe with gastely delyte, as did pryneypally þe apostifis  
 & martirs, and añt oþer þat myghte com by grace to þe gyfte  
 of perfeccion, 3e sañt be made drunken with þe freeste wyne  
 12 in my celer, þat es, þe souereyne ioie of lufe in þe blyse of  
 Heueñ.' To the whilke blise he brynge vs, þat boghte vs with  
 his precyouse passioñ, Ihesu Criste, Goddis sone of Heueñ.  
 Amen!

16 [On leaf 231 is the poem '¶ Of Sayne Iohn þe euangelist,'  
 printed in 'Religious Pieces,' E. E. T. Soc. 1867, pp. 87-94.]

P. 1c, l. 9. Wycheecraft.—Thus Rolerd de Brunne on the first Com-  
 mandment:—

3yf þou yn swerde other yn bacyn,  
 Any chylde madest loke theryn,  
 Or yn thumbe, or yn cristal,  
 Wycheecraft men clepen hyt alle.—*Handlyng Synne*, 351.

### XIII.

[TWO VERSE-PRAYERS TO THE VIRGIN MARY.]

[*Harl. MS.* 1002, leaf 61, back.]

(I. 1.)

¶ Quene of parage : paradyse repayred I-wysse,  
 lyth of linage : lere me of heuenly blyse,  
 20 For þat es wage : þat lastet & neuer may misse.

XIII. *Prayers.*

(I. 2.)

¶ lady joy[i]nge: reioyce vs, joyles abydyngē,  
 þat of al þyngē: comfort<sup>1</sup> is & refreshyngē,  
 Pray þou our kyngē: he kepe vs in heuen a comyngē.

Amen. oramus. 4

(II.)

Mary so milde,  
 For luf of þi childe,  
 here þo wylde  
 þat prayen þe now!

Grace to vs hylde;  
 with blysse þou vs bylde;  
 Fro synne þou vs schilde;  
 Amen, for our prowē! 8

<sup>1</sup> 'yng' interlined at end of 'comfort.'



## NOTES

The following list of suggested emendations, &c., has been compiled with the help of Dr. Horstman's *Richard Rolle of Hampole*, Vol. I, 1895, and the variant MSS. printed there.

- 1/5 Latin (La Bigne, *Magna Bibliotheca Patrum*, Cologne, 1622, vol. xv, p. 834, Richardus Pampolitanus Eremita) et statim adoratur oleum effusum.
- 1/7 Read 'be-mene'.
- 2/7 MS. Harl. 1022 to it be. Latin: et dum inebriat illam, cadit caro: non potest a sua virtute non deficere.
- 2/20 Read 'tak ande', i. e. take breath; Latin: respirat animus.
- 2/22 Read 'and-es'; Latin: anhelat namque mens superno dulcore, tacta amore conditoris incalescit.
- 2/27 Read '[m]a[n]e'; Latin: hominem.
- 4/4 Read so [pay desyre bat] payre. Latin: sic satiantur, vt desiderant: et sic desiderant, vt desiderium non tollat satietatem.
- 4/19 Read 'w[yl]t all'; Latin: cognoscant vtique vniuersi.
- 4/25 Read 'l[i]fe'; Latin: vitam.
- 4/31 Latin: terra suauiter viuientium.
- 5/5 Read 'in deserte (Latin: indefesse) fastande, in þe monte anely prayande'.
- 8/11 Read 'with-takand'. 8/13 Read 'trauayle here. þay'.
- 9/1 Read 'for-[thyl] paire'. 9/11 Read 'For'.
- 9/20 Read 'lyttill hole. Ten ȝere scho'. Latin: Et neque viros neque mulieres unquam videns per annos decem (Migne, *Patrol.* 74. 256).
- 10/26 'dispyse' may be correct; cp. 'vanysche', 42/10, 'rauesche', 2/26.
- 11/12 After 'vyces', Horstman inserts the second manner from MS. Arundel 507, 'Sithen speciali, þat we cesse of alle bodili werkis'.
- 11/28 Read 'barnes, þat es, lande'.
- 13/25 Read 'gude hope, noghte', so MS. Camb. Dd. v. 64.
- 14/6 Comma after 'wondyrfull'.
- 14/8 Read 'gastely. [It is haly] when'.
- 14/11 Read 'wondirfull. [when] it'.
- 15/11 Read 'this [anehe]de'; Pepwell's print of 1521, 'this onehede'.
- 15/17 Read 'Imagy[na]cyones'.
- 15/30 Read 'so[the]fastenes'.
- 16/17 Comma after 'maners'.
- 16/19 Full stop after 'charyte'.
- 17/19 Read 'Bot [for] a'; MS. Camb. 'bot for þe'.
- 17/21 Comma after 'vnelennes'.
- 17/27 Read 'es ofte'; so MS. Camb.
- 19/26 Read 'kepis [hym] in'; so MS. Camb.
- 19/35 Read 'es gude'; so MS. Camb.



- 20/15 Read 'he [be this felynge] and'; so MS. Camb.  
 20/18 Read 'ymagy[na]cion'.  
 20/21 Read 'awen [syghte] mare'; so MS. Camb.  
 22/3 Read 'behouyht to', so Notary's print of 1507.  
 23/2 Read 'o[f]'; so Notary.  
 23/26 Read 'se[t]te' (?), i.e. directed; cp. MS. Vernon: 'for hit is charite, speciali set in to him'.  
 23/30 Read 'for-[thi]'; MS. Vernon 'before'.  
 23/32 Read '[vn]discrecion'; so MS. Vernon.  
 23/33 MS. hatith; cp. 26/19, where there are dots under *ti*.  
 24/8 Read 'ordire [of] charite'; so MS. Vernon.  
 24/19-20 Read 'teche hem [forto] amende'; MS. Vernon 'to'.  
 25/1 Read 'le[w]ed'; so MS. Vernon.  
 25/15 Read 'f[le]n'; so MS. Vernon, Notary.  
 26/9 Read '[nott with]stondynge'.  
 26/29 vn-couthe and; MSS. Vernon, Harl. 2254 omit.  
 27/12 Read 'of[t]'; so MS. Harl.  
 27/13 Read 'p[er]at'; so MSS. Vernon, Harl.  
 27/27-8 Something has been omitted. Harl. adds after 'inwarde', 'pat hit was not lettid bi outward dedes for'; so Vernon. But Notary adds, after 'hym', 'to shewe it outward'.  
 30/7 luke þam: so MS. Harl.; MSS. Royal, Vernon: luke to hem.  
 30/17 Read 'for to [thynke lathe for to] leue'; so MS. Vernon; MS. Royal omits first 'for to'.  
 31/8 Semicolon after 'lyfe'.  
 32/10 Read 'reste [in] deuocyon'; so MSS. Vernon, Royal, Harl.  
 34/9 Dash after 'wastande'.  
 34/14 Read 'whare-to [bot] þat'; so MSS. Vernon, Harl.  
 35/3 Comma after 'bodily'.  
 35/36 Read 'quoniam'.  
 36/34 Read 'all o[ure]'; so MS. Vernon.  
 37/7 Read 'criande [on] Godd'; so MSS. Vernon, Harl.  
 38/15 Read 'and compassion'.  
 38/29 No comma after 'ymagynacyon'.  
 38/33 " " " 'halde it'.  
 38/35 " " " 'heuede'; comma after 'body'.  
 39/4 Read 'stryue'.  
 39/13 MS. Vernon reads 'sist of þe þreo principal vertues: of trouþe, hope, & charite. Be þe sist & þe disyre', &c.; so MS. Harl.  
 40/8 Comma after 'myghte'.  
 41/4 Comma after 'selfe'.  
 41/32 Omit 'of'; so MS. Vernon.  
 42/3 Read 'or þi matyns'; so MS. Harl.; Vernon 'or elles'.  
 42/19 Read 'and [it] passes away by [it]-selfe'; so MSS. Vernon, Harl.  
 42/23 Omit comma after 'dayes'.  
 42/25 Read 'when [tyme] askis'; so MSS. Vernon, Harl.  
 42/35 Read 'as [it] ware'; so MS. Vernon.  
 45/27 Read 'gastely [hele] may'.  
 46/1 Read '[i]f þat'.  
 47/18 Read 'repard', enclosed; cp. Song of Sol. iv. 12.  
 48/3 Read 'wonyng'.  
 48/4 Read 'oremus'.

## GLOSSARY AND INDEX

- ACCIDIE**, *n.*, sloth, 23/8.  
**Accordantly**, *adv.*, accordingly, 8/32.  
**Acostom**, *n.*, habit, 20/10.  
**Active and Contemplative Life**, 21-43.  
**Afforces**, *v.*, make strong, 8 20.  
**Aknowe**, *v.*, be a., confess, 33/8.  
**All if**, even if, 46/22.  
**Alsonne**, immediately, 14/27.  
**Althirhegeste**, *adj. superl.*, highest of all, 1/15.  
**And . . . and**, both . . . and, 31/32.  
**Ane**, anely, anelynes—alone, loneliness: 'by myn ane.' by myself. 5/4, 5, 11, 20/15.  
**Anede**, *pp.*, united, 39/35, 40/4; anehede, 16/1.  
**Anehede**, *n.*, oneness, union, 15/10.  
**Ankir include**, enclosed hermit, 44/14.  
**Anynge**, *n.*, union, 39/36.  
**Araysede**, *a.*, raised, high, 13/20.  
**Arett**, *v.*, ascribe, 33/9.  
**Aristotle on bees**, 8/18; on birds, 8/32.  
**Arraynge**, *n.*, arraying, decoration, 29/36.  
**Astronomyenes**, *n.*, astrologers, 10/15.  
**At**, *prep.*, with, 30/14, 21.  
**At**, *conj.*, that, 35/7.  
**Athe**, *n.*, oath, 10/31; *g.s.* athes, 11/4.  
**Austyn**, *St.*, 13/18, 34/25.  
**Awe**, *v.*, owe, ought, 11/17.  
**Bee**, Hampole on its nature, 2-9.  
**Begynnynge**, *a.*, 21/7.  
**Be-mene**, *v.*, mean, 1/7.  
**Besynes chargis**, *n.*, burdens of business, 25/13.  
**Beyng**, *n.*, existence, 46/8.  
**Bishops and the mixed life**, 27.  
**Bot**, *conj.*, except, 1/19; bot if, unless, 42/27.  
**Bouxomnes**, *n.*, obedience, duty, 11/25.  
**Breke of**, *v.*, break off, stop, 42/24.  
**Brennande**, *a.*, burning, 15/21.  
**By-houely**, *a.*, befitting, 28/2.  
**By-houys**, *v.*, should, ought to, 5/15.  
**Bylde**, *v.*, defend, 48/6.  
**Cesarius**, tales by, 6/28, 7/14.  
**Charge**, *n.*, heaviness, 9/13.  
**Chargede**, *pp.*, loaded, burdened, 9/16.  
**Charemynge**, *n.*, working by charms, 10/9.  
**Chese**, *v.*, choose, 5/19.  
**Cheson**, *n.*, reason, good cause, 10/25.  
**Christ's Passion**, Virtue of, 44-7.  
**Clerete**, *n.*, clarity, clearness, 18/20.  
**Coal**, how to light, 32/25-31.  
**Commandments**, the Ten, 10-12.  
**Comonynge**, *n.*, communion with, 17/25.  
**Compleccionne**, *n.*, embracing, fleshly intercourse, 14/16.  
**Contrition**, imperfect and perfect, 6-7.  
**Coryous**, *a.*, over inquisitive, 3/11.  
**Couaytabill**, *a.*, 3/30.  
**Couaytes**, *n.*, covetousness, 14/24.  
**Cun thanke**, give thanks, 29/34.  
**Cuppillynge**, *n.*, joining, 35/24, 25.  
**Ded**, dede, *n.*, death, 2/1, 13/19.  
**Defaile**, *v.*, lack, 2/8.  
**Delighting in God**, 14.  
**Delitabilite**, *n.*, 45/6.  
**Delyceously**, *adv.*, luxuriously, 6/30.  
**Desederabill**, *a.*, desirable, 2/28.  
**Desyrand**, *a.*, desiring, longing, 37/8.

- Devil in shape of a woman, 6/9.  
 Divining by stars, &c., 10/14.  
 Drawes, *v.*, pulls up, 3/12.  
 Drede, *n.*, fear; "na drede pat ne pay ere," 'no fear but that they are,' 4/18.  
 Duse, *r.*, do, 12/12, 13.  
 Dyscryuede, *pp.*, described, 17/4.
- Eggyng, *n.*, egging, temptation, 13/29.  
 Elde, *n.*, old age, 11/24.  
 Enchesone, *n.*, reason, cause, 7/4.  
 Enforssede, *v.*, forst, 3/22.  
 Enforthis, *v.*, enforces, 2/23.  
 Enjoye, *v.*, rejoice, 46/17.  
 Er, *r.*, are, 43/18; erre, 35/29.  
 Even, equally with, 23/28; MS. Vernon, *azeynes*.  
 Eysede, *pp.* = oysede, used, directed, 14/32.  
 Ezechiel the prophet, 17/29.
- Falles, *r.*, happens, 2/7.  
 Famyliare till, *a.*, familiar with, 7/3.  
 Fand, *r.*, found, 4/29.  
 Felide, sowne es, sound is perceived, 19/13.  
 Fette, *n.*, feet, 8/6.  
 Files, *r.*, defile, foul, 4/18.  
 Fillynge, *n.*, filling, fullness, 4/3, 5.  
 Fire, how to make a, 32/25-31.  
 Flyghyng, *n.*, power of flight, 8/33, 34, 9/3.  
 Forbrekes, *r.*, utterly breaks, 18/26.  
 Force, *n.*, care, 28/30.  
 Forthe dayes, late in the day, 9/27.  
 For-thy, *adv.*, therefore, 9/23.  
 Fremmede, *a.*, unconnected by blood, strange, 8/23.  
 Full, *adj.*, foul, 7/16.  
 Full-hede, *n.*, fullness, 39/25.  
 Fychede, *v.*, pierced; thurghe-fychede, pierced through, 2/4.
- Gastely, *a.*, ghostly, spiritual, 45/6, 7, 13.  
 Ger, *v.*, make, cause, 32/26.  
 Gernyng, *n.*, yearning, 14/5.  
 Gillery, *n.*, trickery, cheating, 12/10. (Still in use in Lincolnshire.)  
 Graunyng, *n.*, burial, 7, 1.  
 Gregory, St., 26/23.
- Gretynge, *n.*, crying, grieving, 5/10.  
 Greunesnes, *n.*, grievousness, 3/15.  
 Gruchyng. *n.*, grudging, grumbling, 32/19.
- Habedyn, *pp.*, abided, waited, 32/29.  
 Hampole's temptation, 5-6.  
 Haunten, *r.*, deal with, handle, 21/5.  
 Haver, *n.*, possession, property, 26/2.  
 Hegheyng, *n.*, uplifting, 14/18.  
 Heldede, *r.*, hylde.  
 Hele, *n.*, salvation, 1/15.  
 Heleful, *a.*, healthful, 4/20.  
 Heraclides, tale by, 9/17.  
 Holy Ghost's gifts, 13.  
 Hope, *r.*, think, 28/5, 38/9.  
 Hungres thaym, they hunger (for more), 3/29.  
 Hurtyng, *n.*, 11/33.  
 Hyghte, *v.*, promised, 7/4.  
 Hylde, *v.*, pour out, bestow, 48/5; *pt.*, heldede, inclined, 7/9.
- Illumynede, *pp.*, 17/9.  
 Images to be honoured, 10/21.  
 In, *prep.*, for, 9/34.  
 In-calles, *r.*, invokes, 44/28.  
 Indiscrecyon, *n.*, 19/10.  
 In-zettis, *r.*, pours in, 3/13.  
 In-zettyng, *n.*, impouring, 4/9.  
 Inglysce, *n.*, English, 1/4.  
 Inlastande, *pp.*, lasting, 3/15.  
 Inlawes (Harl. MS., insawes), *v.*, plants or sows in, 3/13; Lat., *inscrit*.  
 Inly, *a.*, inward, 45/13.  
 Inryses, *r.*, springs, 2/25.  
 Intermettid, *v.*, mixt, occupied, 27/14.  
 Israel = a man seeing God, 32/1, 3.  
 It, itself, 19/24.
- Jacob, 32/1, 2.  
 Jacob and Laban, Rachel and Leah, 30-1.  
 Jesus, the name, 1-5.  
 Ioyeyng, *n.*, merriment, 5/10.
- Kelis, *r.*, cools, 20/6.  
 Kennede, *r.*, made to know, taught, 17/28.  
 Kyndely, *a.*, natural, 15/20.

Langes, *v.*, *impers.* we long, 3/26.  
 Languessande, languishing, 2/18, 19.  
 Lappid, *pp.*, wrapped, 5/1. (Still in use in Lincolnshire.)  
 Lare, *n.*, lore, instruction, 14/22.  
 Lathe, *v.*, loathe, 41/24.  
 Lathynge, *n.*, loathing, 34/30, 35/5, 16.  
 Laude, = lande, 11/28.  
 Lawand, *pp.* *p.*, humbling, subjecting, 44/18.  
 Lawlyly, *adv.*, humbly, 11/27.  
 Lavery, *a.*, filthy, 14/23.  
 Leche, *v.*, heal, 2/4; *n.*, healer, 2/18.  
 Lelely, *adv.*, loyally, truly, heartily, 3/7.  
 Lere, *v.*, teach, 47/19.  
 Lessynge, *n.*, diminution, 4/8.  
 Lettys, *v.*, hinder, 11/12.  
 Leuefully, with permission, 21/6.  
 Lichoure, *n.*, lecher, 12/1.  
 Lofe, *v.*, praise, 9/31; loues, 20/4.  
 Loute, *v.*, worship, 10/7, 20, 23.  
 Louynge, *n.*, praise, 10/2, 17/18.  
 Lowuabyll, *a.*, praiseworthy, 3/8.  
 Lufabyll, *a.*, lovable, 2/28.  
 Luke, *v.*, look after, care for, 30/7.  
 Lya, Leah, 31/2, 7, 13, 28.  
 Lyenges, *n.*, lies, 12/17.  
 Lyth, light, glorious, 47/19.  
 Maria, 24/24.  
 Martha, 24/16.  
 Mary, our Lady Saint, 39/21.  
 Mawmetryse, *n.*, idolatrous practices, 10/9.  
 Maystry, *n.*, violence, force, 38/35.  
 Medfull, *a.*, rewardful, 28/6.  
 Medefully, *adv.*, profitably, 24/28.  
 Medle, *v.*, mix, mingle, 24/14; medled, 26/28, 27/6; medlid, 24/34, 26/35; medelid, 25/23.  
 Mekes, *v.*, humble, 44/16.  
 Mellynge, *n.*, meddling, 32/20.  
 Menes, *n.*, things interposed, 18/3.  
 Mengede, *v.*, mingled, mixed, 1/20.  
 Merghlyere, *adv.*, more thoroughly, Lat. medullitus, 2/5.  
 Me thyinke, it appears to me, 29/28.  
 Mett, *n.*, measure, 12/11.  
 Mirke, *a.*, dark, 22/8.

Mobylls, *n.*, movables, goods, 12/24.  
 Mowe, *v.*, may, can, 22/8; be able to, 38/35, 39/14.  
 Mynd, remembrance, 39/21; mynde, 5/18.  
 Myrknes, *n.*, darkness, 41/36.  
 Myssawe, *n.*, mis-saying, want of respect, 11/26.  
 Myster, *n.*, need, 13/8.  
 Nane, *a.*, no, 2/29.  
 Nakede mynde, simple perception, 20/12, 18.  
 Nedys, *adv.*, of necessity, 5/15.  
 Nerehand, *adv.*, nearly, 2/6.  
 Nerre, *adv.*, nearer, 15/25.  
 Neuennyd, *v.*, spoken, named, 5/21.  
 Noghte for-thi, nevertheless, 17/36.  
 Nourish (feed) the fire with sticks, 33/28.  
 Noye, *n.*, sorrow, annoyance, disgust, 3/16, 4/7; *v.*, do harm, 12/18.  
 Of, *prep.*, with, 3/16.  
 Okyre, *n.*, extortion, usury, 12/11.  
 Onane, *adv.*, anon, at once, 32/30.  
 Oneness of God with Man's soul, 15-20.  
 Oo, *a.*, one, 24/16.  
 Ouer-ganger, *n.*, overcomer, 31/5, 35.  
 Ouer-heghede, *v.*, carried too high, 8/7.  
 Ouer-hille, *v.*, cover over, 32/27.  
 Ouerlaide, *pp.*, covered over, 22/5.  
 Ouer-passande, *a.*, exceeding, 40/7.  
 Ouertrauells, *v.*, overworks, 18/25.  
 Owt-zettede, *pp.*, poured out, 1/4.  
 Oys, *n.*, use, 12/4.  
 Parage, *n.*, high rank, 47/18.  
 Paris, a wicked Canon at, 6/30; a forgiven scholar at, 7/16.  
 Payede, *pp.*, contented, 15/1.  
 Peraunter, *adv.*, peradventure, 42/29.  
 Perré, *n.*, jewellery, 29/9.  
 Plentiously, *adv.*, plentifully, 24/23.  
 Poure, *a.*, pure, 8/21.  
 Prelaci, *n.*, office, post of a bishop, 27/24, 29; *pl.*, 27/18.  
 Presumpcion, *n.*, 43/27-8.

- Prite, priest, 33/19.  
 Profette, *v.*, advanced, 6/14.  
 Prow, *n.*, profit, 13/27.  
 Pryncypally, *adv.*, chiefly, specially, 47/9.  
 Pure, *adv.*, poorly, 4/32.  
 Purede, *pp.*, purified, 18/1.  
 Put, *v.*, ascribe, 33/13.  
 Pyne, *n.*, sorrow, 42/20.  
  
 Quemfull, *a.*, pleasing, 34/31.  
 Qwyent, *a.*, quaint, curious, 43/12.  
  
 Rachel, 30/36, 31/3, 8, 10, 28.  
 Raunsaker, *n.*, investigator, 43/31.  
 Rauschynge, *n.*, ecstasy, 17/21.  
 Redies, *v.*, preparest, 3/2.  
 Refreyntyng, *n.*, bridling, restraining, 22/20.  
 Repressynge, *n.*, 14/17.  
 Reue, *v.*, draw away, steal, 8/20.  
 Rewarde, *n.*, regard, care, 26/19.  
 Rusynngs, *n.*, boastings, 19/4.  
 Ruysand, *v.*, praising (himself), 13/25.  
  
 Sadely, *adv.*, firmly, 15/15.  
 Saghes, *n.*, saws, doctrines, teaching, 45/4.  
 Saint Gregory, 26/23.  
 St. Paul on body and spirit (1 Cor. xi. 8, 9; xv. 46), 21/12-16.  
 St. Victor, the Abbey of, at Paris, 7/19.  
 Sandes, *n.*, ordinances, 15/1.  
 Sare, *n.*, disease, 40/31.  
 Sare-eghede, *a.*, sore-eyed, 31/10.  
 Sauoure, *n.*, relish, delight, 3/14.  
 Sauyre, *v.*, experience, 1/20; saour, 20/28.  
 Schenchippe, *n.*, disgrace, 40/32.  
 Scholar at Paris, forgiven his sins, 7/16-34.  
 Seke to þe dede, sick unto death, 6/31.  
 Sekerly, *adv.*, securely, 5/18.  
 Sensualite, *n.*, the senses, 14/26, 16/22, 23, 27, 29.  
 Sentence of dampnacyone, 7/12.  
 Sere, *a.*, several, various, 9/7; separate, 46/25.  
 Serely, *adv.*, separately, 13/10.  
 Sese, *v.*, see, 4/2.  
 Sesse of, cease from, 11/12.  
  
 Seven Gifts of the Holy Ghost, 13.  
 Sithen, *adv.*, afterwards, 22/2.  
 Skilfully, *adv.*, according to reason, 26/10.  
 Skyll, *n.*, reason, 14 28, 32.  
 Slaers, *n.*, slayers, 11/34.  
 Slokynns, *v.*, slackens, quenches, 3/10.  
 Slyke, *a.*, such, 37/16.  
 Smites his sins, Holy Writ, 13/22.  
 Soblyng, *n.*, 7/20.  
 Socerye, *n.*, sorcery, 10/13.  
 Softly living, the land of, 4/31.  
 Somdele, *a.*, partial, 18/20.  
 Sothely, *adv.*, truly, surely, in sooth, 1/7.  
 Souple, *a.*, supple, flexible, 21/11.  
 Sownnande, *pr. p.*, sounding, speaking, 1/19.  
 Specyalle, *n.*, intimate friend, object of love, 5/20.  
 Spedfull, *a.*, profitable, 28/6.  
 Spendide, *pp.*, spent, 28/29.  
 Speride, *pp.*, shut up, enclosed, 40/15.  
 Spycery, *n.*, spices, 38/20.  
 Stallworthely, *adv.*, strongly, violently, 6/6.  
 Stere, *v.*, guide, 26/23.  
 Sternys, *n.*, stars, 10/14.  
 Sticks = good works of active life, 32/36.  
 Stonyes, *v.*, astonish, overwhelm, 45/10.  
 Stork or *strucio*, that can't fly, 9/12.  
 Strenyde, *v.*, strained, squeezed, 6/6.  
 Strenghe, *v.*, strengthen, 34/17.  
 Strength, *v.*, strengthen, 23/17.  
 Strobillyng, *n.*, trouble, distraction, 23/23.  
 Strucyo, *n.*, stork, 9/12.  
 Stryne = stryue, strive, 39/4.  
 Styrrynges, *n.*, suggestions, 11/9.  
 Swearing, three ways of sinning in, 10/26.  
 Swylke, *a.*, such, 11/28.  
 Sybbe, *a.*, near in blood, 8/22.  
 Syghynge, *n.*, sighing, 7/20.  
 Syngulere, *a.*, s. purpos, purpose of living alone, 5/24.  
 Sythes, *n.*, times; ofte-sythes, oftentimes, 8/28.



- Taa. tan. toþer, one, other, 31/30.  
 32.  
 Tagillynge, *n.*, entangling, 14/10.  
 Tagyld, *pp.*, entangled, 13/12.  
 Takynnynge, *n.*, token, mark, seal.  
 1/23.  
 Tane. þe, and þe toþer, the one  
 and the other, 30/22.  
 Tempede, *pp.*, tempted, 9/22.  
 Temptid, *n.*, tempted folk, 5/17.  
 Ten Commandments, 10-12.  
 Tene, *n.*, sorrow, misery, 8/28.  
 Tente to, *pp.*, attended to, cared  
 for, 29/22.  
 Ternynge, *n.*, turning, 14/26.  
 Þar, there, 45/30.  
 That, *pron.*, whoever, 3/28; swyche  
 that = such as, 25/11-12.  
 Þaire, these, 10/17, 33/1; þaire,  
 10/22.  
 Þofe, *conj.*, though, 36/28; thoſſe,  
 23/21.  
 Tholemodnes, *n.*, patience, 9/32.  
 Thriste, *n.*, thirst, 5/3, 40/31.  
 Thristis thaym, they thirst (for  
 more), 3/29.  
 Thristy, *a.*, thirsty, 34/32.  
 Thythen, *adv.*, thence, 2/24.  
 Tothire, *a.*, second, 10/24.  
 Traiste, *n.*, trust, 19/25.  
 Transfourmynge, *n.*, 16/15.  
 Trauelynge, *n.*, labour, 18/26.  
 Traulyouse, *a.*, laborious, active,  
 31/7.  
 Triacle, *n.*, salve, unguent, 38/21,  
 24.  
 Tristely, *adv.*, trustfully, 44/12.  
 Trouthe, *n.*, troth, faith, 36/7.  
 Trubylyere, *a.*, more troubled,  
 32/21.  
 Turment, *pp.*, tormented, 5/2.  
 Vmbethynke, *v.*, remember 11/10.  
 Vnauyſſedly, *adv.*, foolishly, 11/26.  
 Vnbuxomnes, *n.*, insubordination,  
 disobedience, 21/10.  
 Vn-cessandly, *adv.*, unceasingly,  
 3/23.  
 Vn-chastely, *adv.*, 6/30.  
 Vn-couthe, *a.*, unknown, 26/29.  
 Vndevoxyone, *n.*, 11/5.  
 Vndiscrete, *a.*, 18/35.  
 Vnhoneste, *n.*, impropriety, 11/26.  
 Vnkepide, *a.*, 29/22.  
 Vnkonande, *a.*, ignorant, 37/6;  
 vnkunnyng, 26/29.  
 Vnletterede, *a.*, uneducated, 33/29.  
 Vnmyghtty, *a.*, weak, 11/24.  
 Vnnethes, *adv.*, scarcely, hardly, 2/5.  
 Vnordaynde, *a.*, unregulated, 14/30.  
 Vn-perfitte, *a.*, incomplete, 6/27.  
 Vnrewled, *a.*, unregulated, 23/29.  
 Vnskillwyse, *a.*, unreasonable, 16/7.  
 Vn-to, to, 34/15.  
 Vnwysse, *a.*, unwise, 3/3.  
 Vssyng, *n.*, use, 36/27.  
 Vagacyone, *n.*, wandering, 15/15.  
 Vilde, *n.*, vileness, 13/24.  
 Virgin Mary. Two Prayers to, 47.  
 Virtues of Jesus' name, 1-5.  
 Vis, *n.*, sight, 35/31; vys, 35/28.  
 MSS. Vern., Harl., vse.  
 Wem, *n.*, spot, blemish, 39/25.  
 Wende, *v.*, thought, 31/1.  
 Were, *n.*, doubt, 37/19.  
 Werke, *v.*, ache, pain, 42/32.  
 Wiele, *adv.*, well, 19/21.  
 Witchcraft, 47.  
 With-takand, *v.*, reproving, 8/11.  
 Witterly, *adv.*, utterly, entirely,  
 completely, 27/9.  
 Woman, Devil as a, tempts Ham-  
 pole, 5-6.  
 Wondyrde, *pp.*, astonisht, 6/2.  
 World of worlds, 6/17.  
 Wrethe, *v.*, anger, 13/30.  
 Wyete, *v.*, know, 4/30.  
 Wyn, *v.*, obtain, win, 11/27.  
 Wyseleere, *adv.*, more wisely, 34/29.  
 Wyssyng, *n.*, teaching, 37/32.  
 Yevynge, *v.*, giving, 23/31.  
 Ymagy[nal]cion, *n.*, imagining,  
 20/18.  
 Ympnes, *n.*, hymns, 19/32.  
 Ynesche, *prep.*, towards, 8/22.  
 ȝa, yea, 2/27.  
 ȝarenande, *pr. p.*, yearning for,  
 2/14.  
 ȝede, *v.*, went, 4/26.  
 ȝernynge, *n.*, yearning, desire,  
 2/15.  
 ȝitt, *adv.*, yet, 7/24.





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- The Owl and Nightingale, 2 Texts parallel, ed. by the late G. F. H. Sykes and J. H. G. Grattan. [*At Press.*]  
 The Gild of St. Mary, Lichfield, ed. by the late Dr. Furnivall.  
 Lydgate's Minor Poems, ed. Dr. H. N. MacCracken. Part II, Secular Poems. [*At Press.*]  
 Lydgate's Troy Book, ed. by Dr. H. Bergen. Part IV, Introduction, Notes, &c. [*At Press.*]  
 Lydgate's Siege of Thebes, re-edited from the MSS. by Prof. Dr. A. Erdmann. Part II, Notes, &c.  
 Secreta Secretorum: three prose Englishings, ab. 1440, ed. R. Steele, B.A. Part II. [*At Press.*]  
 The Book of the Foundation of St. Bartholomew's Hospital, London, MS. ab. 1425, ed. Dr. Norman Moore. [*Set.*]  
 Piers Plowman, the A Text, re-edited from the MSS. by R. W. Chambers, M.A., Litt.D., and J. H. G. Grattan, M.A. [*At Press.*]  
 King Alisaunder, two parallel texts, ed. from Lincoln's Inn MS. 150 and Laud. Misc. 622 by L. F. Powell, Esq.  
 Caxton's Paris and Vienne, ed. by O. H. Prior, Litt.D.  
 Interludium de Clerico et Puella and Dux Moraud, ed. Prof. J. M. Manly.  
 The "Coventry" Plays, ed. by Miss Block, Royal Holloway College.

*Other texts are in preparation.*

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Officium de Sancto Ricardo de Hampole.



THE EARLY ENGLISH TEXT SOCIETY,

J.S. 20.





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Officium de Sancto Ricardo de Hampole.



OXFORD:

BY T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.

PRINTERS TO THE UNIVERSITY.

## NOTICE.

THE *Officium de Sancto Ricardo de Hampole* with the *Legenda de vitâ ejus* having been imperfectly transcribed and arranged in the Preface to the Short Treatises edited for the Early English Text Society, a more accurate version is now published. The Editor regrets that he is still obliged to leave a few *lacunæ*, but trusts that the *Officium* will now be found substantially *complete*, as the different canonical Hours are now defined and made distinct. The words about which any doubt exists have been marked with an asterisk. The Editor is greatly indebted to the Very Rev. Canon Toole, of St. Wilfrid's, Manchester, for kind assistance in preparing this revised edition.

GEORGE G. PERRY.

WADDINGTON,  
March, 1867.



OFFICIUM de Sancto Ricardo heremitâ, postquam fuerit ab ecclesiâ canonizatus, quia, interim, non licet publicè in ecclesiâ cantare de eo horas canonicas, vel solemnizare festum de ipso. Potest tamen homo euidentiali huius sue eximie sanctitatis et vite egregie\* venerari, et in orationibus priuatis eius suffragia petere, et se suis precibus commendare.

AD VESPERAS PRIMAS.

*Antiphonæ super psalmos*<sup>1</sup>.

- A. Exultet sancta  
Mater Ecclesia,  
Resultet plaudens  
Nouâ leticiâ,  
Letetur felix  
Anglorum patria,  
Sanctus Ricardus  
Dotatur Ecclesiæ.
- A. Sanctus Ricardus,  
Doctus per Spiritum,  
Pius, ac vitans\*  
Omne prohibitum,  
Ut sic.....  
... ..
- A. Bellum gerit  
Contra nequicias,  
Carnem terit,  
Spernit\* diuicias,  
... ..  
Celi delicias.

<sup>1</sup> The Psalms are not marked; the *Psalmi unius confessoris* are intended to be used.



A. Amat ardenter,  
 In astra rapitur,  
 Orat sequenter  
 ... ..  
 ... ..  
 ... .. figitur.

A. Monstrat sui  
 Virtutem operis,  
 ... ..  
 ... ..  
 ... .. morbos  
 Cuiuslibet generis.

*Capitulum.*

Quemadmodum desiderat cervus ad fontes aquarum ita desiderat anima mea ad te, Deus. Sitiuit anima mea ad Deum fontem viuum, quando veniam et apparebo ante faciem Dei?

*R<sup>m</sup> V<sup>m</sup>* Amor monstrat<sup>1</sup>.

*Ymnus.*

Totis præcordiis  
 Festum tam inelitum,  
 Ricardi præmiis  
 Præclari præditum,  
 Canamus fortiter,  
 Cogit nos debitum,  
 Orat pro nobis jugiter.

Cuncta carnalia  
 Vincens edomuit  
 Pessima demonia,  
 Mundana respuit,  
 Quæsiuit celica,  
 Superna sapuit,  
 Huius dona magnifica.

<sup>1</sup> In the Sarum Breviary Responses were inserted in this place: this indicates the Response and Versicle which were to be said here.

Calens incenditur  
Amoris faculâ,  
Sentit et patitur  
Amoris jacula,  
Amore languit  
Vir sine maculâ,  
Sec amore preualuit.

Labor dulcissimus  
Apis eligitur  
Instructor optimus,  
Mellita loquitur,  
Docet dulcissona,  
Factis\* exprimitur,  
Vita fit verbis consona.

Mortalis rapitur  
Factus extaticus,  
In celo figitur  
Homo seraphicus,  
Orat attentius  
Mente magnificus,  
Leuans manus frequentius.

Firmus proposito,  
Constans in opere,  
Cupidus\* in merito  
Diuino excellere\*,  
Semper sollicitus  
Bonis insistere,  
Instinctu Sancti Spiritûs.

Te\*, Trina, Deitas,  
Frequenter petimus,  
Ut nobis probitas  
Et purus animus,  
Insint, et caritas,  
Qui te percolimus,  
Et vite veritas. Amen.

*Versiculus.*

Sub umbrâ illius quem desiderauî, sedi.

*Responsorium.*

Et fructus eius dulcis gutturi meo.

[*Ad Magnificat*] *Antiphona.*

O quam te magnificant

Exempla caritatis,

Scriptis tuis emicant

Fomenta sanctitatis,

Facta mira prædicantur

Tue potestatis,

Egris multis applicantur

Medele suauitatis.

[*Psalmus.*

*Magnificat.*]

*Oratio.*

Deus, qui per exemplum sanctissimi heremite Ricardi, docu-  
isti, ... .. sincero corde ad celestis ... ..  
... ..

## AD MATUTINUM.

[*Invitatorium*]

[*Venite*<sup>1</sup>.]

*Hymnus.*

Pange linguâ graciosi

Ricardi preconium,

Pii, puri, preciosi.

Fugientis vicium.

Celsi, sancti, gloriosi,

Felicis per premium.

Famam mundi marcescentem

Habebat contemptui,

Carnem fecit fatiscentem

<sup>1</sup> Four lines illegible between ending of the Prayer of Vespers and beginning of the Hymn of Matins, in which it is probable that the Invitatorium and Venite may be indicated. The words 'sui famuli sancti' can be traced where the Invitatorium should be.

Servire spiritui,  
Mundam semper servans mentem  
Bono datam actui.

Scamnum sibi lecti locus,  
Ut sic vigil fieret ;  
Fames ipsa sibi cocus,  
Ne gula suauesceret ;  
Odiosus fuit jocus,  
Qui boni quid vesceret.\*

Dum deuota meditatur  
Rapitur in iubilum ;  
Vana cuncta detestatur  
Reputat in nichilum ;  
Totus Deo dedicatur,  
Vitans vite nubilum.

Deo Patri Genitori  
Laus, et Eius Genito,  
Sit Spiritui Creatori  
Honor, pari debito ;  
Qui Ricardo Confessori  
Celum dat pro merito. Amen.

## IN PRIMO NOCTURNO.

*Antiphona.*

In lege stans Domini  
Ricardus meditatur,  
Et seruitio sancto  
Totus dedicatur.

*Psalmus.*

Beatus vir.

*Antiphona.*

In monte Dei constitutus  
Ricardus sublimatur,  
Ab insultu semper tutus,  
In scriptis letatur.

*Psalmus.*

Quare fremuerunt.

*Antiphona.*

Susceptor suus Dominus

Ipsum exaltauit,

Vitæ suæ terminis,

Eternam inchoauit.

*Psalmus.*

Domine quid multiplicati sunt.

*Versiculus.*

Amauit eum Dominus<sup>1</sup>.

*Lectio prima.*

Sanctus Dei heremita Ricardus in villâ de Thornton Ebur. Dioc. accepit sue propagacionis originem. Oportuno autem tempore, de parentum industriâ, positus est ad literas ediscendas. Cumque adultioris ætatis fieret, Magister Thomas de Neuille, olim Archidiaconus Dunelmensis, ipsum honeste exhibuit in Universitate Oxonie, ubi valde proficiens in studio progreditur. Desiderauit plenius et perfructius imbui theologicis sacræ Scripturæ doctrinis, quam phisicis aut secularis scientiæ disciplinis. Demum, decimo nono vite sue anno, considerans tempus vite mortalis incertum et terminum tremebundum, maxinè hiis qui vel vacant carnis lasciuiis, vel solum laborant perquerendis diuitiis, et pro hiis student dolis atque fallaciis, (fallentes tamen maxinè semet ipsos,) cogitauit. Deo inspirante, providè de seipso memorans sua nouissima, ne peccatorum laqueis caperetur, proinde de Oxoniâ redisse ad domum paternam. Unâ dierum allocutus est sororem suam quæ ipsum tenerâ affectione dilexit; ‘Soror,’ inquit, ‘michi dilecta, duas habes tunicas, unam albam, alteram gresiam, quas auidè concupisco. Rogo te quatenus velis has mihi gratè conferre, et, crastinâ die, ad illud nemus vicinum

<sup>1</sup> The remainder of this Versicle [et ornauit eum] together with the Response [stolam gloriæ induit eum] is doubtless intended to be suggested, though only the words in the text are written in the MS. So also in several other places in the Office.

deferre michi, unâ cum pluviali capucio patris mei. Annuit illa gratanter, et, juxtâ promissa, ad dictum nemus ea in crastino deportavit, ignorans omnino quid intenderet frater eius. Ut autem ipse accepisset ea, illico grise manicas detruncavit, et albe tunice buttones abscidit, et, modo quo poterat, albe tunice manicas consuit, ut suo proposito aliquid adaptarentur. Deposuit igitur vestes proprias quibus erat indutus, et albam sororis tunicam ad carnem induit, griscam autem detruncatis manicis superuestiuit, et per truncationis aperturam exposuit brachia; capuciavit quoque se pluviali capucio superducto, ut sic aliquantulum, juxta modum sibi pro illâ horâ possibilem, effigiaret confusam similitudinem heremite. Quum hec igitur soror eius intuita fuisset, stupefacta clamavit ‘frater meus insanit, frater meus insanit.’ Quo audito, comminatorie fugavit eam a se, et ipse protinus, sine morâ, ne comprehenderetur ab amicis et notis, aufugit.

*Responsorium.*

Sanctus fugit ad solitudinem,  
Intrat ibi celestem ordinem,  
\*Sancte vite querens dulcedinem.

*Versiculus.*

Illuc tenet perfectam regulam  
Abbas amor, dat mox formulam,  
Sancte vite &c.

*Lectio secunda.*

Post acceptionem igitur habitûs heremite, et relictionem parentum, perrexit ad quandam ecclesiam, in vigilia assumptionis beatissimæ virginis matris Dei, in quâ se posuit ad orandum in loco ubi consors cuiusdam probi armigeri Johannis de Dalton more consuevit orare. Postquam autem illa ad audiendas vespas intrauit in ecclesiam, familiares de domo armigeri ipsum de loco sue domine amovere volebant, sed illa, ex humilitate, ne interromperetur orantis deuocio, non permisit. Finitis vero vespis, dum surrexisset ab oratione, filii predicti armigeri qui erant scholares, et in universitate Oxoniæ studuerunt, ipsius noticiam



dixerunt, quod ipse esset filius Willelmi Rolle quem ipsi in Oxoniâ agnouerunt. In die autem predicti festi assumptionis iterum intrauit eandem ecclesiam, et, sine mandato cuiuscunque, suppellicium induens, matutinas et officium missæ cum aliis decantauit. Quum autem in missâ euangelium esset lectum, petitâ prius benedictione presbiteri, pulpitum predicantium adiit, et sermonem mire edificationis fecit ad populum, in tantum ut multitudo audientium sic esset de ipsius predicatione compuncta, ut se non posset a lacrimis continere, dicebantque omnes se sermonem tante virtutis et efficacie per antea non audisse. Nec mirum, cum ipse esset speciale sancti Spiritûs organum, et eius afflatu resonans, cuius est, ut ait Apostolus ad Romanos, gratias dividere prout vult, et gemitus inenarrabiles procurare.

*Responsorium.*

Ardet pectus  
Ex flammâ spiritus,  
Calor fortis  
Sentitur afforis,  
\*Ex quo patet  
Feruoris exitus,  
Et quod amor sit  
Magni roboris.

*Versiculus.*

Melos canorius  
Ardorem sequitur,  
Et dulcor ingens;  
Deo laus redditur.  
Ex quo &c.

*Lectio tertia.*

Post missam igitur predictus armiger ipsum ad prandium inuitauit, cum autem intrasset eius manerium, posuit se in quâdam domo subiectâ et antiquâ, nolens aulam intrare, sed potius doctrinam euangelicam adimplere curauit, que dicit, ‘cum inuitatus fueris ad nuptias recumbe in nouissimo loco, et cum venerit qui te inuitauit, dicat tibi “amice ascende superius,”’

quod in eo completum est. Nam ipso diligenter requisito, et tandem in predictâ domo reperto, armiger ipsum super proprios filios collocavit ad mensam. Ipse autem in prandio tam perfectus custos erat silentii ut nec verbum quidem de ore eius procederet. Cum vero ad sufficientiam comedisset, surrexit priusquam mensam subtraherent, et abire disposuit. Armiger autem qui eum vocauerat, dixit hoc non esse consuetudinis, et sic iteratò eum residere coegit. Finito vero prandio, iterum voluit abcessisse, sed armiger querens cum eo priuatum habere colloquium, ipsum detinuit, donec, euacuatis aliis qui affuerunt in domo, interrogasset eum an esset filius Willelmi Rolle, at ille, satis illibenter, et cum difficultate ...

[desunt lineæ nonnullæ abscissæ]

... plus Deum quam patrem carnalem diligens statum illum assumpsit.

*Responsorium.*

Dum Ricardus  
Spirat suspiria,  
Orat, plorat,  
Petens solacia,  
\*Christus donat  
Optata gaudia.

*Versiculus.*

Transit in jubilum  
Luctus et gemitus.  
Mens sentit sibilum  
Diuini spiritûs,  
Christus donat &c.

IN SECUNDO NOCTURNO.

*Antiphona.*

Exaudiuit Dominus  
Ricardum deprecantem,  
Dedit ei protinus  
Feruorem oblectantem.

*Psalmus.*

Cum innocarem.

*Antiphona.*

Verba sua percipit,

Quod linguam\* Deus præstat,

Sic mercedem recipit,

Qui beatus restat.

*Psalmus.*

Verba mea.

*Antiphona.*

Coronatur gloriâ,

Honor ei datus,

In beatâ patriâ

Semper colloceatus.

*Psalmus.*

Domine, Dominus meus.

*Versiculus.*

Justum deduxit.

*Lectio quarta.*

Postquam autem predictus armiger eam in secreto examinasset, et ex perfectis evidenciis cognovisset sanitatem sui propositi, vestiuit cum sumptibus suis juxtâ voluntatem suam, vestibus convenientibus heremite, et ipsum in domo suâ diu retinuit, datus sibi locum mansionis solitarie, et providens sibi de omnibus necessariis sui victûs et vite. Tunc itaque cepit, cum omni diligentia, die et nocte perfectiori vite studere, et quomodo opportunius posset in vitâ contemplatiâ proficere, et in amore divino feruere. Quam excellentem autem perfectionem in hâc arte Deum ardentem amandi tandem obtinuit, ipsemet, non ad sui jactantiam, aut vanam gloriam conquerendam, sed potius exemplo gloriosi et humilis Apostoli Pauli enarrantis raptum suum ad tertium cælum ubi audiuit archana quæ non licet homini loqui, qui etiam fatetur magnitudinem revelationum sibi factarum, adeo et publicè pretulit labores suos omni<sup>1</sup> aliorum apostolorum

<sup>1</sup> ? omnibus.

laboribus, que omnia, ad aliorum profectum et edificacionem, in epistolis suis scripsit et aliis legenda reliquit .....

[desunt lineæ nonnullæ abscissæ]

..... que ad adipiscendum huiusmodi perfeccionem desiderabilissimam ordinantur, et impedimenta contemplationis velud venenum abhorreant et abscindant.

*Responsorium.*

Patent optato hospitio\*,  
Pulchra, mira, suavia,  
Excedunt omni precio,  
Mundana visibilia.  
Conduntur cordis intimo\*  
\*Mulcent suâ presenciâ.

*Versiculus.*

In eis que tantum eminent,  
Cor Ricardi detinent,  
Et firmant in leticiâ,  
Mulcent &c.

*Lectio quinta.*

In libro siquidem predicto<sup>1</sup> sic ait, ‘Admirabar amplius quam enuncio quando sentiui cor meum primitus incalescere, et verè, non ymaginariè, sed quasi sensibili igne estuare. Eram equidem attonitus quemadmodum eruperat ardor ille in animo, et de insolito solatio propter experienciam huius habundantie, sepius pectus meum, si forte esset feruor ex aliquâ causâ exteriori, palpaui. Quumque eognouissem quod ex interiori solummodo efferbuisset, et non esset a carne incendium illud amoris, sed donum esset conditum, letabundum, liquefactus sum in affectu amphoris dilectionis, et precipuè propter influentiam dilectationis suauissime et suauitatis integre, que cum ipso caumati spirituali mentem meam medullitùs irrorauit. Nec enim putaui prius talem ardorem mellifluum, et consolatio plenum, in hoc exilio euenire.’ Ecce vero, ex hiis verbis, qualiter proficiat in adepcione

<sup>1</sup> The book *De Incendio Amoris*. Part of the title can be traced in the torn part of the MS.

suavissimi amoris dei ; quia autem multa preparatoria ad accensionem hujusmodi amoris, ut puta ea quæ diminuunt et tollunt amores contrarios, ideo, saucius iste, carnis attriuit lascivi<sup>1</sup> uias, in quarum amorem multi impetu bestiali et vesano feruntur, mundum etiam spreuit cum suis diuitiis, solum contentus arcis<sup>2</sup> vite necessariis, ut liberior vacare posset amoris veri deliciis. Hiis igitur ex causis, maceravit carnem suam multis jejuniis, crebris vigiliis, insistendo singultibus atque suspiriis, deserens omnem strati molliciem, scamnum durum habens pro lecto, brevem casellam pro domo, mentem semper figens in celo, cupiens dissolvi et esse cum Christo dilecto suo dulcissimo.

*Responsorium.*

Amor monstrat mentis incendium,  
 Sacris factis, scriptis, alloquiis,  
 Amor tollit omne dispendium,  
 Quod turbaret mundanis tediis,  
 Amor vite sue compendium,  
 \*Quo repletur summis deliciis.

*Versiculus.*

Amor dilecti cor ejus vulnerat,  
 Amor zelotis langorem generat,  
 Quo repletur &c.

*Lectio sexta.*

Admirande autem et utiles imprimis erant huius sancti occupationes, in sanctis exhortationibus quibus quam plurimos convertit ad Deum, in scriptis etiam suis mellifluis, et tractatibus, et libellis ad edificacionem proximorum compositis, quæ omnia in cordibus deuotorum dulcissimam resonant armoniam ; et inter cetera vehementis admiracionis esse videtur, quod dum semel sederet in cellâ suâ in uno postprandio, venerunt ad eum domina domûs et multe alie persone cum eâ, et inuenerunt eum scribentem multum velociter, petiueruntque ab eo ut a scribendo desisteret, et eis verbum edificacionis proponeret. Qui statim faciens eis exhortationes optimas ad virtutes, et ad declinandum

<sup>1</sup> ? lascivæ.

<sup>2</sup> ? aretis.

seculi vanitates, et ad firmandum amorem cordis ad Deum, in nullo tamen propter hec destitit a scribendo per duas horas continuas, sed eque velociter, sicut prius, continuauit scripturam, quod nullo modo fieri potuisset nisi Spiritus eo tempore direxisset et manum et linguam, presertim cum essent occupationes ab inuicem distrahentes, et sermo omnino discrepans a significacione verborum quæ scripsit. Adeo etiam erat interdum sauctus iste in spiritu dum oraret, quod alii pallium ejus dilaceratum quo opertus erat, detrahebant, nec sensit, quod postquam resarsitum erat atque consutum, et super ipsum repositum, non aduertit.

*Responsorium.*

Solui cupit a carnis carcere,  
Clamat, mors veni, festina properè,  
\*Curre, vola, noli pigrescere.

*Versiculus.*

Dulcis mors, en, diu langui !  
Fac me meo dilecto perfrui,  
Curre &c.

IN TERTIO NOCTURNO.

*Antiphona.*

Ingressus sine maculâ,  
Loquens veritatem,  
Ardebat, quasi facula,  
Monstrans caritatem.

*Psalmus.*

Domine quis habitabit.

*Antiphona.*

Datur quod desiderat,  
Quod anima sitiuit,  
Dum ad Deum properat,  
Et in celum iuit.

*Psalmus.*

Domine in virtute.



*Antiphona.*

Junctus celi ciuibus,  
Carens omni sorde,  
Innocens hic manibus,  
Scandit mundo corde.

*Psalmus.*

Domini est terra.

*Versiculus.*

Justus ut palma florebit.

*Euangelium.*

Sint lumbi vestri precincti.

*Lectio septima.*

Quanto autem beatus iste heremita Ricardus operosius efficacius studuit ad perfectionem saucitatis vite querendam, tanto callidius humani generis inimicus diabolus ipsum suis deceptoris laqueis impedire curauit. Vnde ex scripturâ manûs proprie huius sancti, repertâ post mortem in vno libello de suis operibus compilato, ipsum, per speciem cuiusdam mulieris, funiculis libidinis et concupiscentiæ conabatur subuere. Vnde in predicto libello sic ait. ‘Dum ego propositum singulare percepissem, et, relicto habitu seculari, Deo potius quam homini deseruire decreuissem, contigit, quod, quâdam nocte, in principio conuersionis meæ, michi in stratu meo quiescenti, apparuit quedam imenecula valde pulchra quam ante videram, etiam que me in bono amore non modicum diligebat. Quam cum intuitus essem, et mirarer cur in solitudine ad me etiam in nocte venerat, subito, sine morâ vel loquelâ, iuxta me se immisit. Quod ego sentiens, et ne me ad malum alliceret timens, dixi me velle surgere et nos signo crucis benedicere invocatâ Sanctâ Trinitate. At illa tam fortiter me strinxit, vt nec os ad loquendum, nec manum in me sentirem ad mouendum. Quod videns perpendi ibi non mulierem, sed diabolum in formâ mulieris me temptasse. Verti igitur me ad Deum, et eum in mente meâ dixissem ‘O Ihesu, quam preciosus est sanguis tuus,’ crucem imprimens in

pectore cum digito, qui quodammodo jam mobilis esse inceperat, et ecce subito totum disparuit, et ego gracias egi Deo qui me liberauit. Deinceps ergo Iesum amare quesui, et quanto in amore eius profeci, tanto nomen Ihesu michi dulcius et suauius sapiebat, et etiam usque hodie non recessit a me. Ergo benedictum sit nomen Jesu in secula seculorum.' Amen.

*Responsorium.*

Mentem simul diuersis applicat,

Manu scribens, verbis edificat,

\*Actum mentis sic Deus duplicat.

*Versiculus.*

Audientes verbi vis attrahit,

Nec loquela scribentem distrahit,

Actum mentis &c.

*Lectio octava.*

Sanctus etiam iste heremita Ricardus, ex habundantiâ caritatis sue, sollicitus erat se intimum familiarem exhibere reclusis et hiis qui spirituali indigebant consolatione, et qui turbaciones et vexaciones, operatione et malignitate malorum spirituum, paciebantur in animâ vel in carne. Contulitque sibi Deus gratiam singularem subueniendi taliter tribulatis; unde semel contigit, quod cum quedam domina appropinquaret ad mortem, in cuius manerio idem Ricardus cellam habebat longè a familiâ separatam, ubi solitarius residere consuevit et contemplacioni vacare, conuenit ad cameram ubi domina decumbebat magna demonum horribilium multitudo, propter quod, nec mirum, ipsa, dum eos aperte conspiceret, incidit in timorem summum et tremorem. Aspergunt assistentes aquam benedictam in camerâ, orationes deuotas faciunt, nec tamen illi discedunt, sed inepte vexationi vehementer insistent. Tandem, prouido et sano amicorum consilio, vocatus est beatus Ricardus ad cameram. vt, si posset, eidem dominæ consolacionis et quietacionis remedium adhiberet; qui cum ad eam consolandam accessisset, et ei sacras admoniciones fecisset, ac ad spem omnem ponendam in superhabundanti Dei misericordiâ, et ipsius exuberantissimâ graciâ conceitasset, demum

ad orandum Deum ferventi corde se contulit, petens ut auferret ab eâ terrorem demonum et aspectum. Exaudiuit eum illico Dominus, et oratione delecti sui Ricardi placatur, omnem illam turmam terribilem coegit ad fugam, fugientesque demones reliquerunt transitûs sui stupenda vestigia. Viderunt siquidem omnes assistentes, quod in fundo camere consparso paleis, ubi transierant, palee apparuerunt combuste et in cineres nigros redacte, in ipsis quoque cineribus figuras quasi pedum bouinarum impressas. Cum autem predam quam ibidem concupiuerant, demones perdidissent, moliebantur vindictam accipere de suo fugatore Ricardo. Unde ad ipsius cellam protinus accesserunt, et adeo cum inquietauerunt ad tempus, quod locus ille contemplacioni sue redderetur ineptus. Sanctus autem Dei, constans in fide, ad presidium oracionis iteratò confugiens, illorum iteratam fugam a domino suis precibus impetrauit. Ad consolacionem autem amicorum domine memorate, nunciauit eis eam saluam esse, et regni celestis coheredem futuram post exitum ab hâc vitâ. Post hec sanctus Dei Ricardus ad alias partes se transtulit, non dubium ex diuinâ prudenciâ, ut in multis demoratus locis multis proficeret ad salutem, et interdum etiam ut sibi impedimenta contemplacionis auferret, sicut in libro de vitis propriis multi sanctissimorum patrum in heremo fecisse leguntur. Nec enim crebra loci mutatio semper ex leuitate procedit, prout calumniantur quidam homines proni et faciles ad peruerse iudicandum de proximis, propter quorum tamen prauas interpretaciones, et consuetudinem detrahendi, nullus sensatus debet pretermittere ea, que per experientiam sibi percipit esse bona, et promouentia ad virtutem. Siquidem in canone et decretis ecclesie, plures assignantur cause, pro quibus est aliquando loci mutacio facienda, quarum vna est cum necessitas persecutionis loca eorum grauauerit. Secunda, cum difficultas locorum fuerit. Et tertia, cum sancti malorum societate grauantur. Cum itaque sanctus iste, ex causis bonis et multum vtilibus, se ad inorandum in comitatu Richmondæ transtulisset, contigit dominam Margeritam olim reclusam apud Anderby Ebor. Dioeces., in ipsâ die cene Domini, graui

nimis passione infirmitatis vrgeri, ita vt per tresdecim dies continuos penitus priuaretur potestate loquendi. Et propter hoc tot sustinuit cruciatus et puncturas in corpore, quod nulli vbi valebat consistere. Quidam igitur paterfamilias eiusdem ville, sciens sanctum heremitam Ricardum eam perfectâ caritatis affectione diligere, utpote qui ipsam de arte amoris Dei consuevit instruere, et in modo viuendi suâ sanctâ institutione dirigere, ad ipsum, qui per duodecim miliaria ab habitatione reclusæ tunc temporis morabatur, eeleriter properauit in equo, rogans quod ad eam festinanter accederet, et sibi consolacionem in tantâ necessitate præstaret. Veniens itaque ad reclusam, inuenit eam mutam, et vexacionibus acerrimis perturbatam. Quumque resideret ad fenestram domûs eiusdem reclusæ, et simul comederent, contigit vt completo prandio reclusa desideraret dormire. Opressa itaque sompno caput suum decidit ad fenestram, ad quam se reclinauit sanctus Dei Ricardus. Et sic cum modicum dormiisset, apponendo\* se aliquialiter super ipsum Ricardum, subito cum impetu vehementi apprehendit eam in ipso sompno tam grauis vexatio, vt videretur velle violenter fenestram domus sue dirimere, et, in ipsâ vexacione tam forti, euigilauit de sompno, et cum magnâ deuocione, potestate loquendi sibi concessâ, in hec verba prorupit ‘Gloria tibi Domine,’ et beatus Ricardus versum inceptum compleuit dicens ‘Qui natus de virgine’ et que secuntur completorum vsu. Ait illi ‘modo restitutum est tibi labium, vtere eo sicut mulier bene loquax.’ In brevi eciam postcâ, iterum cum eâ comedens, ad fenestram predictam per omnem eundem modum ut prius, post prandium incidit in soporem, se ad predictum sanctum apponens\*, reuersa est ad eam eadem vexatio, et quasi amens facta est, et seipsam miris et violentis modis agitabat. Quum autem Sanctus Ricardus quereretur modo quo potuit eam suis manibus detinere, ne se ipsam discerperet, vel alia domûs incomoda moliretur, subito dilapsa est de manibus, et in dilapsu de sompno excitata est vigil effecta. Et tunc ait ad eam Ricardus, ‘putaui veraciter, quod si fuisses diabolus ego te tenuissem, vertumtamen hoc verbum consolacionis tibi denuncio, quod quandiu

ego in hâc mortali vitâ superstes fuero, nunquam vexacionem huius egritudinis pacieris.' Transactis tamen postea quibusdam annorum curriculis, reuersa est ad eam predictæ egritudinis passio, preterquam quod linguam liberam habuit ad loquendum, vocari ergo fecit reclusa predictum patremfamilias, rogauit eum ut in in equo concitato properaret apud domum Sanctimonialium de Hampole, qui locus multum a suâ habitacione distabat, ubi dictus Ricardus illis diebus solitariam vitam egit, vt videret quid accidisset de eo, quia non dubitauit quin de mundo migrasset. Sciuit enim ipsum in promissis fidelem, promiserat autem ei, quod, eo viuente, ne carne talem vexacionem nullatenus pateretur. Venit itaque dictus homo ad Hampole, et ipsum huic mundo mortuum comperit, dumque diligenter de horâ sue migracionis perquireret, inuenit quod parum post horam sancti transitûs redisset ad eam egritudo predicta. Postea autem eadem reclusa se transtulit apud Hampole, ubi sacrum corpus eiusdem heremite fuit traditum sepulture, et nunquam deinceps grauata est illâ horribili egritudinis passione.

*Responsorium.*

Dum ... magnus aduehitur,  
Fit clamor populi, victor opprimitur,  
... miraculi fomes(?) efficitur.

*Versiculus.*

Deus suspendit .....  
Sic ostendit vim sollicitudinis,  
... ..

*Lectio nona.*

Verum tamen ne lateat homines, maxime eos qui deuotis et attentis studiis circa vite perfeccionem adipiscendam insistunt, qualiter et quibus mediis, beatus ipse Dei zelotipus heremita Ricardus, gradum et perfecti amoris et caritatis, prout permittit status mortalium, adeptus est, ita ut omnis alius amor ei vilesceret, et ad horrorem abominabilem generaret. Est sciendum quod ipsemet in libro suo primo de Incendio amoris Cap. XIII<sup>o</sup> ita

dicat ‘Per processus,’ inquit, ‘temporum, magnus datus est michi profectus spiritualium gaudiorum. Ab initio namque alterationis vite mee et mentis, usque ad apercionem hospitii\* celestis, vt, reuelatâ facie, oculis cordis superos contempleretur et videret quâ viâ amatum suum quereretur, et ad ipsum anhelaret, effluerunt tres anni, exceptis tribus vel quatuor mensibus. Manente siquidem aperto hospitio\*, usque ad tempus in quo in corde veraciter senciebatur calor eterni amoris, annus vnus pene pertransiuit. Sedebam quippe in quâdam capellâ. et dum suauitate orationis vel meditationis multum delectarer, subito sensi in me ardorem insolitum et iocundum. Sed cum prius fluctuarem, dubitando a quo esset, per longum tempus, expertus sum non a creaturâ sed a creatore esse; ipsum ferventiorum et iocundiorum inueni. Flagrante autem sensibiliter calore illo inestimabiliter suavi, vsque ad infusionem et percepcionem soni celestis vel spiritualis, qui ad canticum pertinet laudis eterne, et suauitatem inuisibilis melodie, quia<sup>1</sup> fari et audiri non potest nisi ab eo qui accepit, quem oportet esse mundatum et segregatum a terrâ—dimidius annus et tres menses et aliquot ebdomade effluerunt. Dum enim in eâdem capellâ sederem, et in nocte ante cenam Pascheos, prout potui, decantarem, quasi tumultum psallentium vel potius canentium super me auscultauit. Cumque celestibus et orando toto desiderio intenderem, nescio quomodo, mox in me concentum mirum sensi, et delectabilissimam armoniam celitus excepi mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur, et quasi odas hymni meditando. Ac etiam in orationibus ipsis et psalmodiâ eundem sonum edidi, deincepsque ad canendum que prius dixeram, pre affluentia interne suauitatis prorupi. Occultè quidem, quia tantummodo coram conditore. Non cognitus eram ab hiis qui me tenebant, ne, si sciuissent, super modum me honorassent, sic perdidissem partem glorie pulcherimi, et decidissem in desolationem. Interea, mirum me arripuit, eò quod assumptus essem, et quia dederat michi Deus dona que petere nesciui, nec putaui tale quid etiam nec sanctissimum in

<sup>1</sup> ? quæ.

hâc vitâ acceperis. Proinde arbitror hoc nulli datum meritis, sed gratis cui voluit Christus. Puto tamen neminem illud acceperum nisi spiritaliter nomen Jhesu diligat, et in tantum honoret, ut ab eius memoriâ nunquam, excepto sompno, recedere permittat. Cui autem hoc facere datum est ..... quod et illud assequetur. Vnde ab initio mutati animi, usque ad supremum amoris Christi gradum quem ego attingere, Deo donante, valebam, in quo gradu cum canoro iubilo diuinas laudes personui, quatuor annos et circa tres menses habui. Hic nempe cum prioribus dispositis ad ipsum status permanet usque in finem, verum et post mortem erit perfectior, quia hic gaudium amoris et caritatis incipitur, et in celesti regno gloriosissimam accipiet consummacionem.<sup>1</sup>

*Responsorium.*

Mersos in aquis  
Vite restituit,  
Mutis, contractis,  
Medelas tribuit.  
Lex amoris  
Ad Deum allicit.

*Versiculus.*

Que vult Ricardus,  
Hec Deus efficit.  
Piè petentibus\*—Gloria Patri—  
Piè petentibus\*.

*Te Deum laudamus.*

*Versiculus.*

Juveni quem diligit anima mea.

*Responsorium.*

Testor eum non dimittam<sup>1</sup>.

<sup>1</sup> The Sarum Breviary has a Versicle and Responsory here. There is none in the Breviary as now used.



## IN LAUDIBUS.

*Antiphona.*

Regem regum omnium

Videt in decore.

Quem .....

... suo labore.

*Psalmus.*

Dominus regnavit.

*Antiphona.*

Servavit in leticiâ,

Deo jubilavit,

Exultat nunc in animâ\*,

Habens\* quod amavit.

*Psalmus.*

Jubilare.

*Antiphona.*

Ad te, de luce vigilans,

Sitit carne, mente,

Nunc est in celo rutilans

Luce refulgente.

*Psalmus.*

Deus, Deus meus.

*Antiphona.*

Benedicit Dominum

Gratias agendo,

Laudat patrem hominum

Ymnos concinendo.

*Psalmus.*

Benedicite.

*Antiphona.*

Præclara laudis themata  
Vinus\* prolubavit,  
Tolluntur jam enigmata,  
Videt quod laudavit.

*Psalmus.*

Laudate Dominum de celis.

*Capitulum. Sicut in primis Vesperis.*

*Ymnus.*

Verbum eternum explicat  
Ricardus dignum laudibus,  
Dum ipsum sic magnificat,  
Famâ, signis, virtutibus.  
In vitâ totus innocens,  
Carnem affligit, macerat,  
Ultrò deuotos edocens,  
Amore Deo federat.  
Que sunt superna sapuit,  
Conformans se celestibus,  
In illis semper studuit,  
Crescens sacris profectibus.  
Sanctitatis compendio,  
Fit mundo pulchrum speculum,  
Caritatis incendio,  
Inflamat Dei populum.  
Omnipotentî Domino  
Salus, honor, imperium,  
Qui nobis sine termino  
Det cum Ricardo premium.

Amen.

*Versiculus.*

Ego dilecto meo, et dilectus mihi.

*Responsorium.*

Iam pascitur inter lilia.

[*Ad Benedictus*] *Antiphona*<sup>1</sup>.

O pulcher flos Libani  
 Languesco ex amore,  
 Tui melos organi  
 Sonat cum dulcore.  
 Ignis tui clibani  
 Flammatur ex ardore,  
 Nos qui sumus orphani  
 Poscas tecum fore.

*Psalmus.*

Benedictus.

*Oratio. Sicut supra.*

AD PRIMAM.

Regem regum &c.

AD TERTIAM.

*Capitulum ut in primis Vesperis, ac in Laudibus.*

*Responsoria Horarum de communi unius confessoris non pontificis.*

AD SEXTAM.

*Capitulum.*

Adiuvo vos, filie Jerusalem, si inueneritis dilectum meum ut nuncietis ei quia amore langueo.

AD NONAM.

*Capitulum.*

Qualis est dilectus tuus quia sic adiurasti nos? Dilectus meus candidus et rubicundus, electus ex millibus.

<sup>1</sup> In the MS. there is here written *In euangelio* *Æ*, but as there does not appear to be any explanation of this, it is assumed to be an error of the scribe, and the Antiphon to the Benedictus, for which this is the proper place, is taken to be indicated.

## AD SECUNDAS VESPERAS.

*Antiphonæ de Laudibus. Psalmi unius Confessoris. Responsoria, Versiculi, Inimicus, &c., ut in primis Vesperis.*

*Ad Magnificat Antiphona.*

O custos innocentie,  
 Coruscans genibus mortem,  
 O lumen sapientiæ,  
 Solamen deuotorum,  
 O fotor continentie,  
 Forma perfectorum,  
 Sis nostre concientie  
 Luna delictorum.

*Psalmus.*

Magnificat.

*Oratio, ut supra.*

## AD MISSAM OFFICIUM.

*Introitus.*

Os iusti meditabitur [sapientiam.]

*Collecta.*

*Ut supra.*

*Epistola.*

Optavi et datus est michi sensus.

*Graduale.*

Domine peruenisti. Alleluia.

*Versiculus.*

Pater olim heremita,  
 Nunc cuius celorum,  
 Fac nos puros hic in vitâ,  
 Et bonorum morum.

*Sequencia.*

Laudis odas decantemus,  
 Toto corde inbilemus,  
 Festum est leticie.

Pauper olim heremita  
Nunc prediues est in vitâ,  
Et in statu gloriæ.  
Vitam illam hic mereatus,  
Carnis tulit cruciatus,  
Datus penitencie,  
Mundi pompas abhorrebat,  
Cuncta vana contemnebat,  
Dono sapientie.  
Ardens intus caritate,  
Foris fulsit pietate,  
Docens moris regulam.  
Amor thema fit doctrine,  
Et celestis discipline,  
Cor vertens in fauillam.  
Fons dulcoris, pir feruoris,  
Vox canoris, vis amoris,  
Sanctum istum efferunt.  
Miris vita persignata,  
Meus mellita, mors invitata\*,  
Celum ei conferunt.  
Dulces voces ad aures intonant,  
Miri meli ymnorum resonant,  
Melis cantus Ricardi consonant,  
O sancta suauitas !  
Hiis intentus exultans iubilat,  
Amena lux in mente rutilat,  
Sacros flatus Deus insibilat,  
Dans instinctus optimos.  
Studet, legit, scribit et supplicat,  
Deo totum se factis dedicat,  
Mundi dolos et carnis abdicat,  
Veri hostes nequissimos.  
Plangit huius vite moram,  
Citam petit mortis horam,

Vocem orationis dat sonoram,  
'Deus, lucem da decoram,  
Fac ut tibi placeam.  
Summa merces te videre,  
Tibi semper inhærere,  
Tu es dulcor vite vere,  
Fons felicitatis mere,  
Fac ut tibi placeam.'

Meditando raptus abstrahitur,  
Mente metas carnis egreditur,  
Ut Helias in sursum vehitur,  
Curru amoris igneo.  
Rote currûs sunt euangelia,  
Venter currûs vite mundicia,  
Currunt, trahunt, Christi consilia  
Motu multum idoneo.

Pellit nocens detrimentum,  
Prestat potens iuramentum,  
Statûs reddens firmaamentum,  
Hinc est patens argumentum,  
Quod celum hereditat.  
Sanat morbos, fauet mestis,  
Et succurrit in molestis,  
Signa supplent vicem testis,  
Cedit ei mortis pestis,  
Defunctos resuscitat.

Potens pater nos attende,  
Nos accende, nos defende,  
Ad nos manum tu extende,  
Bona nobis tu impende,  
Sanctis tuis precibus.  
Fac nos Deo seruitores,  
Da dulciores, auge mores,  
Pande nobis poli fores  
Miscens celi ciuibus.

*Euangelium.*

Sint lumbi vestri precincti.

*Offertorium.*

Desiderium anime eius.

*Secreta.*

Has nostras oblationes, Domine, precatio beati Ricardi tibi reddat acceptas, ut et earum virtute a cunctis protegatur periculis, et indeficienter in tui nominis amore firmemur; per Dominum nostrum Jesum Christum.

*Communio.*

Beatus seruus.

*Post-Communio.*

Sacri corporis et sanguinis Jesu Christi repleti libamine, te\*, pater omnipotens, vt beati heremite Ricardi precibus tam preciosum communium nobis salubre reddatur, petimus\*, quasi\* nobis\* medulla suauissimæ caritatis et pacis, quoniam superna sacrificia representantur; per eundem.

[Ineipiunt miracula beati  
Ricardi heremite.]

NOTE. An attempt is now being made by the Committee of the Early English Text Society to obtain a perfect list of the English writings of Richard Rolle, with beginnings and endings. Any information or assistance in this matter will be thankfully received by the Editor of this work.









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